

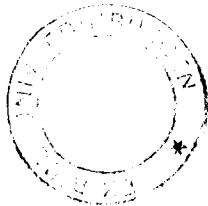
THE SCOTS CONFESSION of 1560.
ITS SOURCES and DISTINCTIVE CHARACTERISTICS.

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May 1926.

Manse of Skirling,
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*Thesis for the Degree of - Ph. D.
Degree conferred, 20th July, 1926.*



ABBREVIATIONS.

Works for - The Works of John Knox. 6 Vols.
Edited by David Laing.

Inst. for - Joannes Calvini Institutio Christianae
Religionis.
(A.Tholuck) Translation by
Henry Beveridge, Esq.,

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The Church in the early centuries of its existence in Scotland did a great and a good work. It had no connection with Roman Catholic Christianity and was thus without the imprimatur of the Pope. It laid an excellent foundation and as long as it remained free from Rome the work of building up a strong and a pure Church progressed. Forces, however, were in operation whose aim was to Romanise Britain. Towards the end of the seventh century a Council of Bishops promised "to conform to the ancient and canonical decrees of the Fathers". From that time morals tended to become coarse and lax. Little is known of the Church's history in the eighth century. During the reign of Queen Margaret little change was effected in the church, her aim being to reform religion rather than the Church. And so a change was effected in the tone of Christianity, while the ordinances were left much as she found them. Great disorder and laxity of morals in monasteries ultimately became evident and against these a reaction set in.

Rome had gained complete authority, and coincident with this all the distinctive characteristics of the Celtic Church disappeared. The monastic orders were under the control of Rome, and these were the chief influence at work throughout Scotland. The nation had acquiesced in the Romanising of the Church, and bishops were given civil jurisdiction similar to that assigned by the Crown to temporal lords. Priests could not be called before a Civil Court, since they were subject for discipline only to their ecclesiastical superiors. Church property was secularised. Laymen were made rectors of parishes and in some cases the same person was rector of several parishes. Foreigners were given benefices and, although absentees, they drew the emoluments. Rome's influence increased, and its authority was so great that in 1274 the Council of Lyons imposed a tax of one tenth of all Church revenues during the next year for the relief of the Holy Land. There was not wanting evidence of/

of piety among those who owned property for some of that class made provision for the saying of masses for the dead.

A black spot was the morals of the clergy whose celibacy led to bad results. Offences were sufficiently numerous to call for legislation to check them. The degraded morals prevalent in the Romish Church was one of the chief factors in bringing about its ruin.

That Church was an alien force antagonistic to the national aspirations, and many were of opinion that the religion of Scotland could live and flourish apart from it. The Church was national, but it did not attend properly to the ministrations of religion. The Papacy, even in its early régime, was corrupt, and many discredited the system and disavowed its authority. Maladministration went on and the country was being impoverished by constant demands for money, with the result that many became indignant.

The appointments made to benefices and the granting of pluralities became a scandal. The king and queen, for instance, could so influence the Curia at Rome that their own relatives and favourites received appointments to vacant charges. The result of this was that abbots and bishops, being in many cases pluralists, became wealthy in the fourteenth century, holding as they did three tenths of the taxable land in Scotland. While these men increased their wealth they did little or nothing in the interests and furtherance of religion. In point of fact, coincident with their increase of wealth the Church as a spiritual force in the land languished and became almost dead.

Parishes were without priests, and ministrations in these were very irregular, so that spiritual life was wanting. No improvement resulted from the ordaining of men under canonical age and others with a defect of birth. There were many of the latter class, the offspring of priests being found in many parishes, of which fact those in power were well aware. The priesthood/

priesthood, having failed in its duty, mendicant friars set to work and performed efficient service.

The founding of Universities which began early in the 15th century seemed to indicate a desire and willingness on the part of Rome to encourage learning. But Professor MacEwen says, "In all three foundations (the reference is to St. Andrew's, Glasgow, and Aberdeen) the desire to further learning was subordinated to the specific purpose of the founders - to strengthen the Church by training competent defenders of Catholic doctrine". (History of the Church in Scotland V.I p.379).

The followers of Wycliff, who were known as the Lollards and whose leader was James Rasby, were zealous reformers. Rasby alleged that the priests were so immoral that they were disqualified as a consequence. Churchmen admitted the charges of gross sins made against the Popes and did not attempt to defend them.

Abbots continued to be dissolute and monks to be disorderly and wicked. The purchasing of benefices at Rome and the imposing of taxes for the papal benefit went on as before. Because of these things Parliament asserted that the realm was suffering harm, and was in danger. Consequently it passed enactments prohibiting the purchase of benefices. The king and queen appeared to be resolved to check the authority of Rome and to rule the Church, yet did its spiritual interests count for nothing with them.

Scottish abbeys were in an unsatisfactory condition financially. Monks impeached their abbots either of immorality or of appropriating to themselves what belonged to monasteries. It seemed to be assumed that abbots were not responsible for their abbeys: the income was their personal property and they drew it. Then, too, bishops in some of the Cathedrals were so immoral/

immoral that their "immoralities would have discredited the most secular calling and whom their Chapters despised and hated" (MacEwen, History of the Church in Scotland V.I. p.367).

There were exceptions to this. Some bishops were men of merit and character who deserve credit for the supervision and condition of their Cathedrals.

Rebellion occurred against the Roman system and although it was not pronounced, still there was evidence of a desire for change and reformation. But, as Professor MacEwen points out, a strange feature of the 15th century lay in the fact that those who were loudest in denouncing the evils that existed were the strongest opponents of the suggestion for a change in the doctrines and usages which had brought about the existing state of things.

Religion had suffered grievously through the inefficiency of the Church. Discipline was wanting: men were granted livings without regard being paid to their characters, and in many cases the money these men received was spent on the continent while no provision was made for the work of the parish and the benefit of the parishioners. The people were greatly dissatisfied and signs of a change for the better were not wanting. Attempts were made to remedy and remove abuses. Foremost among those who worked in this direction was Archbishop Forman. A list of his proposals is given in Professor MacEwen's History (V.I.pp.410-11). The Archbishop was genuinely indignant at the corruptions of the Church and anxiously sought their removal. Influences were at work which helped to accentuate a desire for, and which brought about a change.

The country had developed a trade with continental countries with the result that the outlook of the people was widened and a new type of national feeling was fostered. Then, too, Tyndale's translation of the New Testament had been introduced into the country and, although it was suppressed by an Episcopal/

Episcopal ordinance, some probably read it in private. And the martyrdom of Patrick Hamilton in 1528 led to far reaching consequences. People were made to think and they asked why such a thing should happen. Evangelical truth began to take root and the work of the Reformation may be considered to have been begun with his martyrdom. It now assumed a definite form. Attempts were made to bring about an adjustment between the Reformers and the devotees of Rome, but these were without success. The latter recognised that a reformation of the Church was imperative, but this was to be carried out on their own lines. Their aim was so to guide the Reformation that the authority of the papacy would be asserted and that the tenets of the reformers would be treated as heresy. This created an impossible situation for the reformers who advanced a twofold claim. They claimed (1) Liberty of conscience and the right to refuse to submit to religious uniformity and (2) Liberty "to read and interpret the Bible".

In 1543 a concession was made to "noblemen, gentlemen and merchants who were householders" in granting them liberty to read any translation except Tyndale's, provided this was done "privately and quietly". Others, "under the degree of yeomen", were refused the privilege, unless they procured a royal licence. Otherwise the punishment was imprisonment.

The state of matters in the Church throughout Scotland instead of improving went from bad to worse until chaos existed. Monks forsook their monasteries and made public the evils under which they had suffered. Some proceeded to other countries where they were safe. Knox carried on his work from a safe asylum on the continent.

The lay mind was thinking how the Church was injuriously affecting social life and hindering the growth of intelligence. An attempt was made to stifle this thought. James V was, however, half-hearted in the work. Persecution was adopted/

adopted, but some after arrest easily effected an escape. Those who despised religious services were punished by the forfeiture of their estates, and informers were rewarded out of these. In spite of repression the cause of reformation made headway. The truths of the Gospel were preached in a simple homely way. Preachers taught the people that by reading the scriptures in the language they knew and by the exercise of faith, peace of conscience would come to them. As a result of this, official pastors and the doctrine that salvation comes through sacraments and other ordinances became discredited. This meant for those who accepted and acted according to the new teaching emancipation from a slavery which was impoverishing and killing spiritual life, and release from the authority of tyrannous Churchmen. This gave them confidence and boldness to throw off the bonds of Rome and pursue the course of reformation

Anarchy prevailed in the Romish Church. The truth is that Church's life was extinct "not through external assaults, but by spiritual atrophy and moral decay". (MacEwen V 2 p.48). A new era had dawned, and on the debris a new and spiritual church was to be reared - a church which has grown and prospered from that time till the present day.

For a time it was not quite clear what would happen. The new religion was not yet organised and it was impossible to say what would be its relation to the Romish Church and to the nation. Preachers went everywhere throughout Scotland and their teaching was acceptable^{to} and made progress among the people.

A change was impending for which the reformers were prepared. They would act constitutionally and so a Petition was presented "To the Nobilitie and Estaitis of Parliament, presentlie assembled within the Realme", begging that a decision might be given in accordance with the wishes and requests of the petitioners. The Petition speaks of the doctrine of the Romish Church in these terms. It "can not but bring dampnation to the saullis/
lis/

saulis of sick as thairwith sall be infectit". It goes on to mention particularly "sick as are the doctrine of Transubstantiation; of the Adoratioun of Chryst, His body under the forme of breid, as they term it; of the mereitis of warks, and Justification that they allege cumis thairby; togidder with the doctrine of the Papisticall Indulgencis, Purgatorie, Pilgrimage, and Praying to Sanctis depairtit; and of these it is asserted that "all are either repugne to the plane Scripturis, or ellis have no ground of the doctrine of our Maister Jesus Christ, His Propheitis, nor Appostillis".

And it says "none" within the Realme are mair corrupt of lyff and maneris than are thay that are callit the clergie". It is clearly stated wherein this is so. The Pope is called "that man of syn", who claims to be "The Vicare of Chryst; the successour of Peter; the heid of the Kirk; that he can not err; that all power is grantit unto him etc", and then is stated the evil effects of these claims.

The Petitioners offer "to prove that in all the (rabill) of the) clergie thair is not ane lauchfull minister, gif Godis Word, the practise of the Apostillis, and thair awin ancient lawis, sall judge of lauchfull electioun; that all of thame are thevis and murtheraris; yea, rebellis and tratouris to the lauchfull authoritie of Emperiouris, Kyngis, and Princesis". (Works II, 90, 91). The allegation was made that these men had murdered the brethren of the petitioners.

The indictment of the Petition was strong and serious, and redress was craved. Convinced that what they said was true the petitioners asked their Honouris to grant a remedy by terminating the Church as it then existed.

Their Honouris were not quite unanimous. The response to the Petition, however, was that "the Barronis and ministeris w war callit, and commandement gevin unto thame to draw, in playne and severall heidis, the summe of that Doctrine, quhilk thay wald menteyne/

menteyne and wald desyre that present Parliament to establishe, as hailsome, trew, and onlie necessarie to be believit and to be resavit within that Realme". (Works II.92).

A bright day had at last dawned and the reformers' hope of success seemed on the eve of fruition. They would not miss the opportunity of making further progress, and so six ministers were selected to prepare a Confession of Faith. The ministers chosen were Knox, Row and Willock, who belonged to the advanced section of the Reformers; Wynram, Spottiswoode and Douglas who represented the more moderate party. In four days the work was completed and presented to Parliament.

This seems a short time in which to prepare such a document, but it does not bear evidence of having been hastily composed. The likelihood is that in anticipation of a request being made for a statement of doctrine, Knox had spent a considerable time beforehand preparing such, so that when he and his five associates set to work, not much more than a final revision was required. Professor Mitchell inclines to this view. And Dr McCrie says that "the ministers were not unprepared for this task" (Life of John Knox p.161)

On the 24th August 1560 the Confession was received and ratified by Parliament, and the Pope's power over the Church was ended; the celebration and even hearing of the Mass were by Act rendered penal, and all the laws in favour of the Romish Church and against the reformed faith were rescinded. The Reformation was now an accomplished fact.

CHAPTER I.

The great force at work in preparing and framing the Confession was undeniably John Knox. He guided the thoughts of his five associates and the decisions arrived at, as embodied in the Confession, were largely an expression of his beliefs. From his writings its doctrines can be substantially supported. He was a Calvinist. The Confession is "to all intents and purposes", says Hume Brown, "a mere compendium of Calvinistic theology in the fully developed form it had assumed in Calvin's later days". (John Knox V.2 p.122). Calvin was largely in agreement with Augustine; and these two masters claimed that their beliefs and doctrines were based on St Paul's teaching. The doctrines of the Confession may as a consequence be traced to the same source.

Calvin's personal influence over Knox was great and the latter looked to the former as his master and pattern. He was thoroughly conversant with Calvin's doctrines as these are expressed in his writings, particularly in the Institutes of the Christian Religion and his Catechism.

Knox knew all the Confessions of Christendom, especially those of the Evangelical Church. Among these were the Augsburg Confession, Zwingli's Sixty-seven Articles, Berne's Theses, The First Helvetic Confession, and the French Confession of Faith.

Knox had already had experience in drafting Confessions. He prepared a Confession for the guidance of the Members of the Church in Geneva. This met with Calvin's approbation, since it accurately expressed his own personal faith. Moreover, Knox took part in drawing up the XLII Articles of the Church of England during the reign of Edward VI.

When drafting the Scots Confession of 1560, it was almost inevitable that Calvin's Works and the Confessions which have been mentioned should be consulted, with the result that, at the least, similarity of expression with them should be adopted/

adopted and show itself in the composition. Research proves this to have been the case at many points.

In treating the subject of the thesis the plan followed is: the sources are traced and the distinctive characteristics are stated and considered.

Inasmuch as Knox was the guiding spirit in drafting the Confession, its doctrines are supported, when this is thought necessary, by appropriate quotations from his writings; and, as these doctrines are essentially Calvinistic, this is shown, as occasion arises, by an appeal to Calvin's ^{works}. Recourse is also had to the Confessions of the Evangelical Churches in support of the doctrines enunciated. And since the chief cause of the Confession was the revulsion from the corrupt doctrines of the Romish Church, it is shown wherein the Confession differs from these doctrines. This difference is, indeed, one of the most distinctive characteristics of the Confession.

The late Rev. Dr. Norman Macleod of Inverness was right when he said that the Scots Confession of Faith is now too little known. It is a wonderful production and well merits, as it repays, careful and prolonged study. Differences of opinion have been expressed on the question of the Sources of the Confession. Let this be shown.

The late Dr. Rankin of Muthill, in his Handbook of the Church of Scotland, quotes Tytler's Criticism of the Confession thus:

"It is a clear summary of Christian doctrine grounded on the Word of God. On some essential points it approximates indefinitely near, and in many instances uses the very words of the Apostles' Creed and the Articles of the Church of England, as established by Edward VI. (p.4).

And Principal Lee (History of the Church of Scotland, Lecture V.) says, "The Confession of 1560 corresponds in its general features with the Confessions which had previously been published/

published by the other churches of the Reformation, but it is not copied from any of them".

Professor Mitchell wrote, on this point, in these terms. "Coinciding not infrequently in expression and agreeing generally in its definitions of doctrine with the other Reformed or Calvinistic Confessions, (an agreement which its framers explicitly testified by inserting among the subordinate standards of their Church, first, Calvin's Catechism, and a few years after, the Later Helvetic Confession, and the Heidelberg Catechism) the Scottish Confession of 1560 had characteristics of its own, a framework rather historical than dogmatic, and a liberal and manly, yet reverent and cautious spirit". (The Scottish Reformation p.103).

The late Dr Donald Macleod in St. Giles' Lectures, p. 135, says, "The Scottish Confession, while betraying acquaintance with other models, is original, independent and masterly".

Professor Stalker, writing on the Confession, says, "The work which bears very manifestly the stamp of the genius of its principal author, is a thoroughly original composition, characterised in a high degree by the spirit of conviction and enthusiasm which must always be reckoned the principal virtue of such productions". (John Knox. His Ideas and Ideals p.200).

Dr C.G. McCrie says: "The Confession of 1560 is an original production at the same time it was the production of scholars and theologians, who were conversant with the Confessions and Catechisms, the systems and controversial treatises of the Lutheran and Reformed Churches in their day. And so there is not only a general agreement in its doctrinal definitions with other Reformed symbols, but there are now and again such coincidences in expression as indicate indebtedness to others for the language employed. (Confessions of the Church of Scotland pp. 16.17).

If the Confession is "an original production" in Dr McCrie's/

McCrie's opinion, is that quite consistent with "indebtedness to others for the language employed"?

If the Confession is "a thoroughly original composition" as Dr Stalker claims it to be, and as Dr McCrie puts it, "an original production", there cannot be any need or reason for attempting to trace its sources.

It may humbly be claimed that research throws light on the question of sources, that is, of the Confession's dependence on other productions. Indeed, the result of research would seem to force the conclusion that Dr Stalker and Dr McCrie made their statements without having enquired carefully into the question in order that they might ascertain the exact facts. This will be seen as the subject is developed.

The sources as these have been traced are given in the following chapter.

CHAPTER I

In treating of the sources, for the sake of clearness and distinctness, each chapter will be considered separately. Where the verbal agreement between the Confession and the source is marked and unmistakable this will be shown by placing them in such a way as to bring out the fact. In other cases, while the language may differ, the meaning is almost, if not precisely, the same, and the references are given and treated, as being suggestive of the statements of the Confession.

The first chapter treats "off God".

The sources here are clearly defined. There is indeed scarcely a word that is not found in several productions.

CONFESSION

Confitemur atque agnoscimus unicum Deum, cui uni adhoerere, uni servire, quem unum colere debemus, in quo uno collocemus omnem spem salutis.

We confesse and acknowlege ane onlie God, to quhom onlie we must cleave, (quhom onlie we must serve) quhom onlie we must wirschip, and in quhom onlie we must put our trust.

SOURCES

I confesse that there is one God only to whom we must cleave, to serve Him and worshyp Him, who is also our on-ly trust and refuge.

Confession subscribed by students in the University of Geneva. Works VI. 361.

The verbal agreement is so clear that the framers of the Confession obviously transcribed the words.. Nor is this less clear in what follows.

Eundem etiam credimus aeternum, infinitum, immensum, incomprehensibilem, omnipotentem, invisibilem.

Quha/

I/

Quia is eternall, infinite, I beleve and confesse my Lorde
 unmeasurable, incomprehens- God, eternal, infinite, unmeasur-
 ible, omnipotent, invysible. able, incomprehensible and invi-
 sible.

Genevan Confession. Works IV. 169.

The French Confession gives several of the attributes, viz. "eter-
 nal, invisible, infinite, incomprehensible". (Schaff's Creeds 359)
 Neither of these mentions the attribute omnipotence. But Art. I.
 of XLII Arts. of 1552 says God is "of infinite power". (Hardwick
 p.268)

Essentia quidem unum, in
 tres autem distinctum perso-
 nas Patrem, Filium, ac Spiri-
 tum sanctum.

Ane in substance, and yit dis- One in substance, and three in
 tinct in thre personis, the persone, Father, Sonne, and Holy
 Father, the Sone, and the Ghoste.
 Holie Ghost. Genevan Confession. Works IV.169

Probably the Confession was a transcription of the Gene-
 van Confession although it also agrees with the French Confession
 Art.VI. "In this divine essence.... there are three persons; the
 Father, the Son, and the Holy Spirit." (Schaff's Creeds p.362)
 and with the 1st. Helvetic Confession Art.VI. "Concerning God, we
 believe that He is one in substance, three in person". (Schaff's
 Creeds 213) and with Art.I. of XLII. Arts. of 1552 "In unitie of
 this Godhead, there bee three persones of one substance,... the
 Father, the Sonne, and the Holie Spirit". (Hardwick p.268)
 Art.I. of Basilcensis Prior Confessio Fidei, is more elaborate in
 its statement. "We believe in God the Father, in God the Son, in
 God the Holy Ghost, the Holy Divine Trinity, three Persons and one
 essence and substance, and not three Gods".

Per hunc Deum asseveramus at-
 que etiam credimus quocunque
 visibilia aut invisibilia
 coelo terraque continentur
 creata /

creata esse, constare, et in-
scrutabili ejus providentia
regi et gubernari; omniaque eo
referri, quo ejus aeternae sapi-
entiae, bonitati et justitiae
visum est; nempe ad gloriae ma-
jestatisque ipsius illustra-
tionem.

Be quhom we confesse and be-
leif all thyngis in hevin
and in earth, alsweill visible
as invisible, to haif bene
creatit, to be reteanit in
thair being, and to be rewl-
lit and gydeit be His inscru-
tabill Providence, to sick
end as His eternall wisdome,
gudnes and justice hes appoin-
tit thame, to the manifesta-
tioun of His awin glorie.

God by His almightie power and
wisdome, hathe not onely of no-
thinge created heaven, earthe,
and all thinges therein contey-
ned....but also by His father-
lye providence, governeth, mayn-
teyneth, and preserveth the
same, accordinge to the purpose
of His will.

Genevan Confession.

Works IV. p.169.

I confesse that God hath created not onely this visible worlde,
to wit, the heaven and the earth, and all that is therein contey-
ned, but also the invisible spirites....that He hath so created
the worlde once, that He is still the Governour ther~~of~~, in suche
sorte that no thyng is done or can come but by hys counsell and
providence.

Confession subscribed by students in the University of Geneva.
(Works VI. 362.)

The Confession bears a striking verbal resemblance to
these two extracts ^{which} ~~and~~ are the source whence its framers culled
their statement. Art.III. in Calvin's Confession may also have
been in their thoughts. "God disposeth all things by His provi-
dence, ruleth the world as it pleaseth Him, and guideth all things
after His own good pleasure". The teaching is similar in the
French/

French Confession Art.VIII. "Nous croyons que non seulement il a cree toutes choses, mais qu'il les gouverne et conduit, disposant, ordonnant selon sa volonte, de tout ce qui advient au monde. We believe that He not only created all things, but that He governs and directs them, disposing and ordaining by His sovereign will all that happens in the world. (Schaff's Creeds 364) also in the 1st. Helvetic Confession Art.VI. Deus ut condiderit omnia ex nihilo, sic providentia sua juste vereque et sapientissime gubernet; servet; foveat omnia.

God as He has created all things out of nothing, so does He by His providence govern, preserve and nourish all things justly, truly, and most wisely. (Schaff's Creeds p.213)

Then, too, in Calvin's Institutes I.XVI.I. At vero fides altius penetrare debet, nempe ut quem omnium creatorem esse didicit, statim quoque perpetuum moderatorem et conservatorem esse colligat.....singulari quadam providentia unumquodque eorum, quae condidit sustinendo, fovendo, curando.

But faith must penetrate deeper, after learning that there is a Creator, it must forthwith infer that He is also a Governor and Preserver, by a special providence sustaining, cherishing, superintending, all the things which He has made.

The Apostles' Creed puts the teaching very concisely "I believe in God the Father Almighty, Maker of heaven and earth".

CHAPTER II.

Chapter II. treats "Of the Creatioun of man."

CONFESSION

SOURCES.

Credimus item et confitemur
ab hoc nostro Deo, hominem
ad imaginem et similitudinem
ipsius fuisse creatum.

We confesse and acknowlege
this oure God to haif crea-
tit/

God created man in His own image,
in the image of God created He
him/

tit man, to His awin image him
and similitude.

Genesis I. 27.

The Confession is unquestionably indebted to the Scriptures for this statement, and is at the same time in complete agreement with the following.

"I confess that man was created to God's image". (Confession subscribed by students in University of Geneva. Works VI. 362)
Nous croyons que l'homme ayant ete cree conforme a l'image de Dieu.

We believe that man was created in the image of God. (French Confession Art.IX. Schaff's Creeds p.365)

Homo creatus ad imaginem Dei.

Man was created in the image of God. Inst.I.XVI.3

Homo perfectissima Dei in terris imago est.

Man is the most perfect image of God on the earth. 1st. Helvetic Confession. Art.VII. Schaff's Creeds 213.

Item ab eodem sapientia, imperio, justitia, libertate arbitrii, et perspicua ipsius cognitione donatum; adeo ut in universa hominis natura nil animadverti posset, quod non omni ex parte foret absolutum.

To quhom He gaif wisdome,
lordschip, justice, fre-will,
and cleir knowlege of Himself;
sua that in the haill nature of man thair could be
notit na imperfectioun.

God made man....whom Hee indued
and clad with most excellent
gifts of nature and godly vertues,
with originall justice, full integritie,
the law of nature imprinted in his hart,
with power to do the same of his own free-wil.

Works III. 470.

"The perfection of Adam....the righteousness and integrity of him in his creation, with the excellent gifts and godly vertues he was indued with, are unspeakable." (Ibid 471)

These two quotations pretty fully exhaust this part of the Chapter of the Confession which reflects the following also.

Nous croyons que l'homme ayant ete cree pur et entier
We believe that man was created pure and perfect. (French Confession, Art.IX. Schaff's Creeds, 365)

The remainder of this Chapter is strictly Biblical.

"From quhilk honour and perfectioun man and woman did baith fall; the woman being desayit be the serpent, and man obeying to the voice of the woman, baith conspyring against the Soverane Majestie of God, quha in expressit wordis of befoir had threatnit death, gif thay presumeit to eit of the forbyddin tree".

God commanded man in these terms. 'Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die'. (Genesis II. vv.16, 17) The sequel is found in the 3rd. Chapter of Genesis of which the last sentences of the Confession which have been quoted are an excellent epitome and may be taken as their source.

CHAPTER III.

This Chapter treats "Off Originall Syn."

CONFESSION

Hac imperii contemptione
quod originale peccatum vulgo
dici solet;

By quhilk transgressioun
commonlie callit originall
syn.

SOURCES

Haec lues quam originalem
vocant.

This sin which they call
original.
(1st. Helvetic Confession, Art.
VIII. Schaff's Creeds 214.)

This bears a resemblance to Art. X. of the French Confession.
Nous/

Nous croyons que toute la lignee d'Adam est infectee de telle contagion, qui est le peche originel.

We believe that all the posterity of Adam is in bondage to original sin. (Schaff's Creeds 365)

Imago Dei in homine penitus
obliterata fuit.

Was the image of God utterly
defaced in man.

Imago Dei....foedata et tantum
non obliterata fuerat.

The image of God was defiled
and almost effaced.

Inst.III.III.9.

These extracts are so very like the Confession that there is hardly room for doubt that its framers had them in their thoughts when they penned the words. The same may be said of what follows.

Eaque contemptio, ipsum hominem totamque ejus posteritatem ita Deo inimicam, Sathanæ mancipium, et peccato reddidit obnoxiam.

And he and his posterity of nature became enemies to God, slaves to Satan, and servants to sin.

Verum audiat rursum quod scriptura docet, se alienatum fuisse a Deo per peccatum...Sathanæ mancipium, sub peccati jugo captivum.

But again let him be told, as Scripture teaches, that he (man) was estranged from God by sin, the slave of Satan, captive under the yoke of sin.

Inst. II.XVI. 2.

The Confession proceeds to state that all men are under the domination of sin and are the heirs of eternal death unless they are renewed from above. The sources for this are fairly clear and definite.

Ut sempiterna mors dominata fuerit, atque adeo in posterum dominatura sit in omnes, qui non fuerint, sunt, aut/

Item docent...quod hic morbus, seu vitium originis vere sit peccatum, damnum et afferens nunc quoque aeternam mortem his/

aut erunt, divinitus regenerati.

In some kill that death everlasting has laid, and shall have power and dominion over all that has not been, or shall not be regenerated from above.

Haec regeneratio est actio Spiritus sancti.

This regeneration is wrought by the power of the Holy Ghost.

his, qui non renascuntur per Spiritum sanctum.

Also they teach.... that this disease or original fault is truly sin, condemning and bringing eternal death now also upon all that are not born again by the Holy Spirit.
Augsburg Confession Art.II.
Schaff's Creeds p.8.

I believe and confess the Holy Ghost who regenerates us.
Genevan Confession.
Works IV. 171.

This quotation bears the closest resemblance to the Confession, but the following are not by any means unlike it.
The Spirit doth regenerate us.

Calvin's Catechism, Art. XIV.

I confess that Jesus Christ renews us by His Spirit.

Confession subscribed by students in University of Geneva. Works VI. 364.

CHAPTER IV.

This Chapter, the title of which is "Of the Revelation of the Promise", is characteristically Biblical. It is a brief statement of the promise given by God to man after his fall and the renewal of the same from age to age until Christ, as the complete fulfilment, became incarnate. And so the real source of the Chapter is found in many books of the Old Testament.

The Confession is as follows:

Constantiter enim credimus, quod post formidabilem illam atque horrendam hominis ab obedientia Dei defectionem, rursus Deus/

Deus Adamum requisierit; vocaverit nominatim, accusaverit, convicerit: denique promissione illa gaudii plena eum sic consolans promisit, Futurum ut semen mulieris caput serpentis contereret, hoc est, universa diaboli opera destrueret ac everteret. Haec promissio, ut aliis atque aliis temporibus saepe repetita fuit, ac dilucidius explicata, ita cum summa laetitia recepta, et constanter credita est ab omnibus fidelibus, ab Adamo ad Noam, a Noa ad Abrahamum, ab Abrahamo ad Davidem, ac reliquis deinceps patribus, qui vixerunt sub lege fideles usque ad incarnationem Christi. Hi inquam omnes jucundissimos Jesu Christi dies viderunt, et gavisi sunt.

For this we constantlie beleif, that God, efter the feirfull and horribill defectioun of man frome his obedience, did seik Adam agane, call upoun him, rebuk his syn, convict him of the same, and in the end maid unto him a maist joyfull promesse, to witt, "That the seid of the woman sould brek down the serpentis heid", that is, he sould destroy the warkis of the Devil. Quhilk promise, as it was repeitit and maid mair cleir from tyme to tyme, sua was it embraceit with joy, and maist constantlie retenit of all the faithfull, frome Adam to Noah, from Noah to Abraham, from Abraham to David, and sua furth to the incarnation of Chryst Jesus; quha all (we mene the faithfull Fatheris under the law) did se the joyfull dayis of Christ Jesus, and did rejoyse.

The quotation in the Confession regarding the serpent is reminiscent of Genesis III. 15 "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

This is really the first promise of deliverance from the evil one and sin's effects. And the Confession is in agreement with these words, "When He accused Adam of his sin....God of His infinite mercy made the promes of salvation saying to the serpent 'The seed of the woman shal tread downe thy head'".

(Works III. 444.)

The/

The following is suggestive of the contents of the Confession.

Quum prima salutis promissio Adae data fuit, quasi tenues scintillae emicarunt: postea facta accessione, major lucis amplitudo coepit exseri, quae magis ac magis deinde emersit, latiusque fulgorem suum protulit: donec tandem nubibus omnibus discussis, sol justitiae Christus universum terrarum orbem ad plenum illuminavit.

At the beginning, when the first promise of salvation was given to Adam, only a few slender sparks beamed forth: additions being afterwards made, a greater degree of light began to be displayed, and continued gradually to increase and shine with greater brightness, until at length, all the clouds being dispersed, Christ, the sun of righteousness arose, and with full refulgence illumined all the earth. Inst. II.X. 20.

CHAPTER VI.

This Chapter "Of the Incarnatioun of Chryst Jesus" is in nearly all its expressions in marked agreement with many other confessions. It is therefore very difficult to determine the source whence these came. There is manifestly great room for differences of opinion, and so one may not venture to dogmatise.

Its first sentence is of course from Scripture, while the others are traceable to other sources.

CONFESSION

SOURCES

Cum plenitudo temporis venisset. Deus Filium suum, aeternam suam sapientiam, et gloriae suae substantiam misit in hunc mundum. Isque Filius, co-operante Spiritu Sancto, humanam assumpsit naturam ex feminae, ejusdemque/

que virginis, substantia.

Quhan the fulnes of tyme
came, God send His Sone, His
Eternall Wisdome, the sub-
stance of His awin glory, in
this warld, quha tuik the na-
ture of manheid of the sub-
stance of ane woman, to witt,
of ane Virgin, and that be
the operatioun of the Holie
Ghost.

When the fulness of the time
was come, God sent forth His
Son, made of a woman. (Gala-
tians IV.4) He that was the
eternal wisdome of God Hys
Father, and of the same sub-
stance, hath put on our flesh
Confession subscribed by stu-
dents in University of Geneva
(Works VI.363)

He was fashioned in the Vir-
gin's womb, taking verie sub-
stance and manhood of her, and
this was wrought by the secret
and marvellous power of the
Holy Ghost.

Calvin's Catechism Art. VII.

These are very similar to the Confession and the fol-
lowing are much the same.

Filius qui in utero beatæ Virginis ex illius substantia natu-
ram humanam assumpsit.

The Sonne whiche tooke manne's nature in the wombe of the bles-
sed Virgine Marie was of her substance.

Art. II. of XLII Arts. of 1552 (Hardwick p.268)

Hunc Jesum Christum credimus conceptum a Spiritu Sancto, natum
ex Virgine Maria.

We believe that this Jesus Christ was conceived by the Holy
Spirit, born of the Virgin Mary.

Basilcensis Prior Confessio Fidei. Art.II.

The Confession agrees with Calvin's statement.

Filius Dei mirabiliter in utero Virginis gestari voluit.

The Son of God was pleased to be conceived miraculously in the
Virgin's womb. Inst.II. XIII. 4.

The/

The Genevan Confession puts the teaching very concisely and briefly in the statement:

Who when the fulness of time was come, was conceived by the power of the Holy Ghoste, borne of the Virgin Marie.

(Works IV. 169)

This is equally true of the Apostles' Creed.

. I believe in Jesus Christ.....who was conceived by the Holy Ghost, born of the Virgin Mary.

St. Matthew in the first verse of his Gospel writes: "The book of the generation of Jesus Christ, the Son of David". And he substantiates the statement by tracing Christ's descent, through a long line from David. The Confession has this fact as its ground and source, and at the same time its statement is, as will be shown, in agreement with other confessions etc.

Atque ita editum est justum
illud semen Davidis.

And so was borne the just
seid of David.

Et quant a son humanite,
qu'il a ete vraie semence de
David.

And as to His humanity He was
the true seed of David.

French Confession. Art.XIV.
(Schaff's Creeds 368)

Who in respect of His humane nature is called.....the just
seid of David. (Works V. 131.)

The similarity of the Confession with these two sources is easily seen. And it is almost as equally marked with what follows.

Taking verie substance and manhood of her (Marie) that He might thereby become the seed of David. (Calvin's Catechism Art.VII)

In the Institutes the expression frequently occurs.
For example,

Concipitur ex semine Davidis mortalis homo.

He was conceived a mortal man of the seed of David.

III. XXII. 1. So also II.XII. 3 and II. XIV. 8.

The/

The next expression of the Confession is not traceable in any of the Reformed Confessions. It is in these terms.

Angelus ille magni consilii.

The angell of the greit counsall of God.

Commenting on this Professor Mitchell says:

"This expression is no doubt a translation of the *μεγαλης βουλης* *ἄγγελος* of the Septuagint, and is the more remarkable, not only as showing familiarity on the part of some of the framers of the Confession with a somewhat unusual rendering of one of the most explicit Messianic prophecies of Isaiah, but also as showing that they had perceived the true significance of an expression which last century gave rise to no little discussion and misconception. So far as I can remember, the remarkable expression does not appear in any other of the Protestant Confessions of that age." (The Scottish Reformation p. 106)

The next clause runs as follows:

Quem nos agnoscimus et confitemur Emmanuel." (Confession 1560)

Quham we acknowlege and confesse Emanuell.

The source is unquestionably Isaiah VII. 14.

"Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel". St. Matthew I. 23 is in like terms. So, too, in Inst. II.XII.1. Ita Filium Dei fieri nobis Immanuel oportuit. Thus the Son of God behoved to become our Emmanuel.

Quite a plethora of sources can be adduced for the next clause. Perhaps it bears the closest resemblance to Art.II of XLII Arts. of 1552.

Verum Deum, verum hominem,
unamque quae ex duabus perfectis naturis constet personam.

Verray God and verray man,
twa perfyte naturis unitit
and joynit in ane persone.

Ita ut duae naturae divinae et humana, integre atque perfecte in unitate personae fuerint inseparabiliter conjunctae, ex quibus est. unus Christus, verus Deus et verus homo.

So that two hole and perfecte
natures/

natures, that is to saie, th
 Godhead and manhode were joi
 gned together into one per-
 sone, never to be divided,
 wher~~of~~ is one Christe very
 God, and very manne.

Hardwick p.268.

The 1st. Helvetic Confession Art.XI. does not miss any
 points. Its terms are these.

Hic Christus verus Dei Filius, verusque Deus, et homo verus,
 quum juxta praefinitum tempus hominem totum, id est, anima et
 corpore constantem assumpsisset, in una individuaque persona duas,
 sed impermixtas naturas obtinens.

This Christ the very Sone of God and very God and very man
 also was made our brother at the tyme appointed, He took upon
 Him whole man, made of soule and body, havynge two natures un-
 permyxte and one dewyne person. (Schaff's Creeds p. 215)

The Confession is in agreement with Art.III. of the
 Augsburg Confession.

Item docent quod verbum, hoc est, Filius Dei, assumpserit,
 humanam naturam ut sint duae naturae, divina et humana, in uni-
 tate personae inseparabiliter conjunctae, unus Christus, vere
 Deus et vere homo.

Also they teach that the Word, that is, the Son of God, took
 unto Him man's nature, so that there are two natures, the divine
 and the human, inseparably joined together in unity of person,
 one Christ, true God and true man. (Schaff's Creeds 9)

The French Confession Art.XIV. puts the teaching very
 briefly.

Nous croyons que Jesus Christ a revetu notre chair, afin
 d'etre Dieu et homme en une personne.

We believe that Jesus Christ has put on our flesh, so as to
 be God and man in one person. (Schaff's Creeds 367.)

Nor is Calvin a whit less clear and exact in stating
 the/

the different points with which the Confession is in accord.

Qui Filius erat Dei, filius hominis factus est; non confusione substantiae, sed unitate personae. Siquidem ita conjunctam unitamque humanitati divinitatem asserimus, ut sua utrique naturae solida proprietas maneat, et tamen ex duabus illis unus Christus constituatur.

He who was the Son of God became the Son of man, not by confusion of substance, but by unity of person. For we maintain, that the divinity was so conjoined and united with the humanity, that the entire properties of each nature remain entire, and yet the two natures constitute only one Christ.

Inst.II. XIV. 1.

And at II. XII. 1. the union of the divine and the human in one person is stated.

There is absolutely no doubt as to the source of the concluding sentence of this Chapter of the Confession.

Hac itaque nostra confessione damnamus perniciosam et pestilentem Arii, Marchionis, Eutychis, Nestorii, et aliorum id genus hominum haeresim.

By quhilk oure confessioun we dampne the damnabill and pestilent hereseyis of Arius, Marcion, Eutiches, Nestorius, and sick utheris.

I renounce and detest al heresies which are contrarie to this principle, as of Marcion, Manes, Nestorius, Eutiches, and such like.

Confession subscribed by students in University of Geneva.

Works VI. 363.

CHAPTER VIII.

CHAPTER VIII.

ELECTION

The sources for this chapter are pretty clearly defined. Indeed in some parts the Confession and the sources are verbatim.

CONFESSION

Idem enim sempiternus Deus
qui ex mera sua gratia nos in
Christo Jesu Filio suo elegit,
antequam mundi jacta essent
fundamenta.

For that samyn Eternall God
..... quha of mere mercy elec-
tit us in Chryst Jesus His Sone,
befoir the fundatioun of the
warld was laid.

Eum nobis caput designavit.

Appoyntit Him to be oure
Heid.

SOURCES.

He has chosin us in Chryst
Jesus His onlie weilbelovit
befoir the fundatioun of all
warlds wer laid.

(Works IV. 123)

Christ Jesus who onely is
appointed head.

(Works V. 113)

The parallelism between the Confession and the extracts which are given as sources for the following statements is marked

Deum Filium oportuit ad nos
descendere, et corpus e nostro
corpore, carnem e carne, os ex
ossibus assumere.

Nos esse filios Dei confi-
dimus, quia naturalis Dei fili-
us sibi corpus de corpore nos-
tro, carnem ex carne nostra,
ossa ex ossibus aptavit, ut
idem nobiscum esset.

It behovit that the Sone of
God sould discend unto us, and
tak Himselff ane body of oure
body/

We trust that we are the
sons of God, because the na-
tural Son of God assumed to
Himself/

body, flesche of oure flesche,
and bane of oure baneis.

Himself a body of our body,
flesh of our flesh, bones of
our bones, that He might be
one with us.

Inst.II. XII.2.

Our Lord Jesus Christ doeth promise us that we are bone
of His bones, and flesh of His flesh. (Calvin's Catechism 24)

Atque ita idoneum mediato-
rem et pacificatorem inter
Deum et hominem fieri.

And so became the perfyte
Mediatour between God and
man.

There is one mediator be-
tween God and man, the man
Christ Jesus.

1st. Tim.II.5.

Quemadmodum Christus solus pro nobis mortuus est, ita etiam
solus ut mediator.... inter Deum Patrem et nos fideles adorandus
est.

As Christ died for us, so He is also to be adored as the only
Mediator between God the Father and us the believers.

Thesis V. of Berne's ten Theses. Schaff's Creeds.p.209

And it is of interest to observe that the Confession
states this point much as Zwingli does.

Christus unicus est mediator inter Deum et nos.

Christ is the only mediator between God and man.

Art. XIX. of LXVII Arts. Schaff's Creeds 200.

The source of the next extract is certainly found in
the Confession subscribed by students in the University of Geneva,
while not a few of Calvin's statements in the Institutes also em-
body the truth expressed.

Ac per hanc sanctissimam fra-
ternitatem, quicquid in Adamo
amiseramus, iterum nobis est
restitutum./

restitutum.

By quhilk maist halie fraternitie, quhatsoever we have lost in Adam is restoirit to us againe.

I confesse that Jesus Christ was given into us, to restore that whiche perished in Adam.

Genevan Confession.

(Works VI. 363.)

Quodsi Christi justitiam communicatione nostram esse et ex ea vitam: simul conficitur utramque ita in Adam fuisse perditam, ut in Christo recuperetur; peccatum vero et mortem ita per Adam obrepsisse, ut per Christum aboleantur.

But if the righteousness of Christ, and thereby life, is ours by communication, it follows that both of these were lost in Adam that they might be recovered in Christ, whereas sin and death were brought in by Adam, that they might be abolished in Christ. (Inst.II. I. 6.)

Ideoque inter eos duos hanc esse relationem, quod hic nos suo exitio involutos secum perdidit; ille nos sua gratia in salutem restituit.

Accordingly the relation subsisting between the two is this, as Adam, by his ruin, involved and ruined us, so Christ, by His grace, restored us to salvation. (Ibid)

And another quotation has a bearing on the subject.

Salutare illud semen erat Christus in quo solo recepturos se confidebant quod in Adam perdiderant.

That saving seed was Christ, in whom alone they trusted to recover what they had lost in Adam.

Inst. IV.XIV.21.

Then, too, Knox in his work on Predestination expresses the same truth.

For none otherwise were we elected in Him, but that He should sustain the punishment for our transgression; and that we shoulde receave life, which we had lost in Adam. (Works V. 249)

The second part only of the following extract has been traced and the similarity is not very pronounced.

Ideoque/

Ideoque Deum patrem nostrum
appellare non dubitamus, non
tam quod ab eo creati sumus,
quam quod indulserit, ut uni-
cus ejus Filius frater nobis
fieret.

And for this cause ar we
not effrayit to call God our
Father, not samekill in that
He hes creatit us, ⁽¹⁾ as for that
He hes gevin to us His onlie
Sone to be our brother.
(The 1561 Edition reads "not
so much because He hath cre-
ated us.")

Omnes Christiani fratres
sunt Christi .

All Christians are Christ's
brothers.

Art.XXVII. of LXVII. Arts. of
Zwingli. (Schaff's Creeds 201)

Unicus Dei Filius nos sibi
fratres adoptavit.

The only Son of God has adop-
ted us as His brethren.

Inst. II. XII. 2.

The remiander of this chapter is of considerable length
and is given in extenso, as it does not lend itself to partition.
The quotation from the Institutes is the source of the statement of
the Confession.

Praeterea necesse erat, ut
qui verus Messias et Redemptor
esset futurus, idem verus homo
et verus esset Deus; quippe qui
paenas esset pensurus, quas nostro
delicto commeriti eramus; et
ante tribunal patris sese re-
praesentaturus esset, ut in
poena luenda pro nostro delicto
et inobedientia, nostram susti-
neret personam, ac morte sua
mortis autorem superaret. Et
quia nec sola divinitas pati,
neo/

Iam magnopere nostra inter-
fuit, verum esse et Deum et
hominem, qui mediator noster
futurus esset.

Inst.II.XII.1.

Prodiit ergo verus homo Do-
minus noster, Adae personam in-
duit ut ejus vices subiret
Patri obediendo, ut carnem nos-
tram in satisfactionis pretium
justo Dei judicio sisteret, ac
in eadem carne poenam quam meri-
ti eramus, persolveret. Quum
denique/

nec sola humanitas vincere
mortem poterat, utramque
in unam coaptavit personam;
ut alterius infirmitas mor-
ti, quam commerueramus es-
set obnoxia; alterius id
est divinitatis, invicta et
immensa vis, de morte trium-
pharet, nobisque vitam, li-
bertatem, ac perpetuam pare-
ret victoriam.

It behovit farther, the
Messias and Redeemer to be
verray God and verray man,
becaus He was to underly
the punishment dew for oure
transgressiouns, and to pre-
sent Himselff in the pres-
sence of His Fatheris judge-
ment, as in oure persone, to
suffer for oure transgressioun
and inobedience, by death to
ovircum him that was author of
death. But becaus the onlie
Godheid could not suffer death,
neyther could the onlie man-
heid ovircum the same; He joy-
nit baith togidder in ane per-
sone, that the imbecilitie of
the ane sould suffer, and be
subject to death (quhilk we
haid deservit) and the infin-
ite and invincible power of the
uther, to wit, of the Godheid,
sould/

denique mortem nec solus Deus
sentire, nec solus homo super-
are posset, humanam naturam
cum divina sociavit, ut alter-
ius imbecillitatem morti subii-
ceret, ad expianda peccata;
alterius virtute luctam cum
morte suscipiens, nobis vic-
toriam acquireret.

Inst.II.XII.3.

It greatly concerned us,
that He who was to be our Medi-
ator should be very God and
very man.

Inst.II.XII.1.

Therefore our Lord came
forth very man, adopted the
person of Adam that He might
in his stead obey the Father;
that He might present our flesh
as the price of satisfaction to
the just judgment of God, and in
the same flesh pay the penalty
which we had incurred. Finally,
since as God only He could not
suffer, and as man only could
not overcome death, He united
the human nature with the divine
that He might subject the weak-
ness of the one to death as an
expiation of sin, and by the
power of the other, maintaining
a struggle with death, might
gain/

sould tryumphe and purchase
till us lyfe, libertie, and
perpetuall victorie.

gain us the victory.
(Inst. II. XII. 3.)

The following is on precisely the same lines.

And forasmoche as He, beinge onely God, could not feele deathe,
nether, being onely man, could overcome deathe, He joined bothe
together, and suffered His humanitie to be punished with moste
cruell death. Genevan Confession. (Works IV. 170.)

CHAPTER IX.

The subject of this chapter is "Christ's Death, Passioun, Buryall etc." and, as in some other chapters, so in this, there is not a single clause that does not bear a resemblance to some authorities in existence before the Confession was prepared.

CONFESSION

Item asseveramus, et pro
certo persuasum habemus quod
Dominus noster Jesus Christus
Patri sese victimam ultro pro
nobis obtulerit.

We assert and are fully
persuaded, that our Lord
Jesus Chryst offerrit Him-
self ane voluntarie sacrifice
unto His Father for us.

Quod a peccatoribus con-
tumeliis sit vexatus.

That He sufferit contra-
dictioun of synneris.

Quod pro nostris peccatis
vulnera passus.

That He was woundit and
plaigit/

SOURCES.

Christus se victimam Patri
in cruce obtulit.

Christ on the cross offered
Himself in sacrifice to the
Father.

Inst. II. XIV. 6.

He was hanging on a tree, to
the intent that He might take
upon Him our curse and so dis-
charge us.

Calvin's Catechism Art. IX.

Consider Him that endured
such contradiction of sinners
against Himself.

Hebrews XII. 3.

"He was wounded for our
transgressions, He was bruised
for our iniquities."

Isaiah LIII. 5.

plaigit for our transgressions.

It is obvious that these two clauses are based on Scripture, and it is as clear that the next clause has as its source, largely at any rate, Calvin's Institutes.

Quod cum purus et innocens	Judicis scilicet sententia
Dei agnus esset, ad tribunal	damnatus pro nocente et male-
terreni judicis fuerit damna-	fico, ut apud summi judicis
tus, ut. nos ante tribunal Dei	tribunal ejus damnatione ab-
nostri absolveremur.	solveremur.

That He being the cleane and innocent Lamb of God, was dampnit in the presence of an earthlie juge, that we mycht be absolvit befoir the tribunall seat of our God.

Christ was condemned, as one knows, by the judgment of the judge for sin and wrong doing, so that at the tribunal of the supreme Judge we might be absolved from ^{his} ~~the~~ condemnation.

(Calvini opera p. 69, 1st. Ed. 1536)

A sameness is easily detected between the Confession and Calvin's Catechism.

Forsomuch as we were guilty before God's judgement as wicked misdoers, Christ to take upon Him our person, vouchsafed to show Himself before an earthly judge and to be condemned by his mouthe, that thereby we might be cleared before the judgement seate of God. Art.VIII.

The following quotations show that the same truths are embodied therein.

Porro quia nos maledictio ex reatu manebat ad coeleste Dei tribunal primo loco refertur damnatio coram praeside Judaeae Pontio Pilato: ut sciamus, poenam, cui eramus obstricti, fuisse justo inflictam. Horribile Dei judicium effugere non poteramus; ut inde nos eriperet Christus, coram homine mortali; imo etiam scelesto et profano damnari sustinuit.

Moreover/

Moreover, as the curse consequent upon guilt remained for the final judgment of God, one principal point in the narrative is His condemnation before Pontius Pilate, the governor of Judea, to teach us, that the punishment to which we were liable was inflicted on that Just one. We could not escape the fearful judgment of God; and Christ, that He might rescue us from it, submitted to be condemned by a mortal, nay, by a wicked and profane man. Inst.II.XVI.5.

Passus ergo est, sub Pontio Pilato, solenni praesidis sententia in scelestorum numerum ita relatus: neque sic tamen, quin justus ab ipso simul pronuntietur, dum affirmat nullam se in eo invenire causam. Haec nostra absolutio est, quod in caput Filii Dei translatus est reatus, qui nos tenebat poenae obnoxios.

He suffered under Pontius Pilate, being thus, by the formal sentence of the Judge, ranked among criminals, and yet He is declared innocent. by the same judge, when he affirms that he finds no cause of death in Him. Our acquittal is in this, that the guilt which made us liable to punishment was transferred to the head of the Son of God. (Inst. II.XVI.5.)

Mortem in cruce atrocem,	Crucifixus in cruce quae
et Dei ore execratam sub-	Dei lege maledicta fuerat.
erit.	Crucified on the Cross

That He sufferit the creuell	which by the law of God had
death of the croce (quhilk	been accursed.
was accursit be the sentance	Inst. 1st. Ed. 1536.
of God)	Calvini opera p.69.

Elsewhere Calvin expresses the truth thus:

Iam et ipsa mortis species insigni mysterio non caret. Maledicta crux erat, non humana tantum opinione, sed divinae Legis decreto.

The very form of death embodies a striking truth. The Cross was cursed not only in the opinion of men, but by the enactment of the Divine Law. Inst. II. XVI. 6.

And/

And Calvin's Catechism runs: That kind of death (crucifixion) was accursed of God. Art. IX.

It will be seen that two quotations from the Institutes are markedly similar to the next sentences of the Confession.

CONFESSION

Sed quam peccatores meruerant, iram patris ad tempus tulerit. Nihilo tamen minus asseveramus quod in medio etiam dolore et cruciatu, quos animo pariter et corpore pertulit (ut peccata hominum plene lueret) semper unice charus et benedictus patri filius esse perseveravit.

Bot alssua that He suffer-rit for a seassone the wrath of His Father, whilk synnaris had deservit. Bot yitt we avow, that He remaneit the onlie and weilbelovit and blissit Sone of His Father, evin in the myddis of His anguysche and torment.

SOURCES.

in Divini iudicii, horrorem et severitatem sensisse.... luens poenas non suae...sed nostrae iniquitati...Neque tamen intelligendum est Deum fuisse unquam illi vel adversarium vel iratum. Quomodo enim dilecto ejus acquievit irascere.

That He felt the horror and poignancy of the divine judgment, paying the penalty for sin not His own but ours. It was not, however, be it understood, that God was ever hostile to Him. For how could He be angry with the well-beloved son with whom His soul was well-pleased.

Inst. II. XVI. 11.

Ad Christum convertendi sunt oculi, in quo solo Patris anima acquiescit.

We must turn our eyes to Christ, in whom alone the Father is well-pleased.

Inst. III. XXIV. 5.

Not a few extracts may be given any one of which may be held to be/

be the source of what follows. Some of these are tabulated.

Quos animo pariter et corpore pertulit (ut peccata hominum plene daret.

Christus est unica.... satisfactio pro peccatis totius mundi.

Quilk He sufferrit in body and saull to mak the full satisfactioun for the synnis of His pepill.

Christ is the only satisfaction for the sins of the sins of the world.

Art.III. of Berne's ten Theses. (Schaff's Creeds 208)

Of His fre merchie Christ offered up Himselfe as the only sacrifice to purge the synnes of all the world. Genevan Confession. (Works IV. 170.)

Christus qui sese semel in cruce obtulit hostia est et victima satisfaciens in aeternum pro peccatis omnium fidelium.

Christ who offered Himself once on the cross is the sufficient and perpetual sacrifice for the sins of all believers.

Art.XVIII. of Zwingli's LXVII. Art. (Schaff's Creeds 200)

Crucifixus, mortuus et sepultus....esset hostia non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

Was crucified, dead, and buried.... to be a sacrifice for all sinne of manne, bothe originall and actuall.

Art. II. of XLII. Arts. of 1552. (Hardwick 268)

And in his "Treatise on Predestination" Knox expresses the same truth.

It behoved the innocent sonne of God by His death, to make a satisfaction.... for the sinnes of all God's children.

(Works V. 235.)

Deinde fatemur atque etiam affirmamus, nullum post illud pro peccato restare sacrificium. Si qui autem contra affirmant, nihil dubitamus eos blasphemos adversus Christi mortem.

Efter/

Efter the quhilk, we confesse and avow, that thair remaneis na uther sacrifice for synnis; quhilk gif any affirme we nathing dowl to avow that thay are blasphemaris against Chrystis death.

All other sacrifices for synne are blasphemous and derogate frome the sufficiencie herof.

Genevan Confession.

(Works IV. 170.)

CHAPTER X.

Only a part of the Chapter on the Resurrection bears a resemblance to other Confessions.

The other statements are based on the narratives of the Gospels: they are indeed a brief resume of these.

CONFESSIONS

Dominus Jesus, qui ad inferos descenderat, iterum surrexit.

Our Lord Jesus quha descendit into hell, did rise agane.

Quemadmodum Christus pro nobis mortuus est et sepultus, ita est etiam credendus ad inferos descendisse..... Christus vere a mortuis surrexit.

As Christ died, and was buried for us, so also it is to be beleved that He went downe in to hell.... Christe did truelie rise againe from deathe.

Arts.III. and IV. of XLII. Arts. of 1552

(Hardwick 268 and 270.)

He descended into hell: the third day He rose again from the dead. (The Apostles' Creed)

Calvin is emphatic in expressing the same great truth.

Sane dicitur, ipsum descendisse ad inferos,..... credimus tertia/die a mortuis resurrexisse

tertia die suscitatum mortuis.

It is correctly said that He descended into hell..... we believe that on the third day He rose from the dead.

1st. Edition Calvini opera (1536) pp. 69, 70.

The sources of the next clause are fairly clearly defined.

Et autore mortis devicto,
vitam nobis restituit.

And destroying him who
was the author of death,
brocht lyfe agane to us.

Through His resurrection
Hee broke asunder the chaines
of the devill, and finallie
He destroyed all his power.

(Calvin's Catechism Art. XI.)

I confesse that Jesus Christ, in His death and resurrection,
hathe overcome death and the devil, to the intent that we shuld
enjoye the frute of His victorie.

Confession subscribed by students in University of Geneva.

(Works VI. 363.)

Quare sic salutis nostrae materiam inter Christi mortem et
resurrectionem partimur..... per hanc..... erecta vita.

Our salvation may be thus divided between the death and the
resurrection of Christ.... by the latter life was revived.

Inst. II. XVI. 13.

By rysinge agayn from the grave He conquered death.

(Genevan Confession)

CHAPTER XI..

Only some parts of the Chapter on the Ascension can
be traced to other sources. The other parts are original and in-
dependent of earlier confessions.

CONFESSIONS

Neque dubitamus quin idem
corpus/

SOURCES.

Christus vere a mortuis re-
surrexit/

corpus, quod ex virgine natum,
cruci affixum, mortuum et re-
suscitatum fuerat, in coelum
ascenderit.

We nathing dowt bot that the
selff samyn body, quhilk was
borne of the Virgine, was
crucifeit, deid, and buried,
and quhilk did ryse agane, did
ascend into the heavinis.

Crucifeit, deid, and
buried, did ascend in-
to the heavenis.

Ut omnia impleret.

For the accomplisment
of all thingis.

Nostro nomine
accepit omnium potestatem in
coelo et in terra.

Quhair in our name He hes
resavit all power in hevin
and in earth.

(St. Matthew XXVIII.18)

Regno suscepto sedet ad
dextram patris, patronus et
unicus/

resurrexit, suumque corpus
cum carne, ossibus omnibus-
que et integritatem humanae
naturae pertinentibus recepit,
cum quibus in coelum ascendit,
ibique residet.

Christ didde truelie rise
againe from deathe, and tooke
again His bodie with flesh,
bones, and all thinges apper-
teining to the perfection of
mannes nature, wherewith He as-
cended into heaven, and there
sitteth.

Art. IV. of XLII. Arts. of 1552

Hardwick 270.

Was crucified, dead, and
buried..... He ascended into
heaven.

The Apostles' Creed.

And because He wolde accom-
plishe all thinges He ascended
into heaven.

Genevan Confession.

Works IV. 170.

All power is given unto Me
in heaven and in earth.

(St. Matthew XXVIII.18)

unicus intercessor pro nobis.

Quhair He sittis at the	Christ who is at the right
rycht hand of the Father in-	hand of God, who also maketh
augurat in His Kingdome, Ad-	intercession for us.
vocate and onlie Mediatour	(Romans VIII. 34.)
for us.	

Several Scriptural references might be given, for example, Eph. I. 20.

The Confession savours of the following:

He hath received into His hands the governance of heaven and earth, whereby He is King and Ruler over all.

Genevan Catechism Art. XII.

(Dunlop's Confessions 162)

Deinde ascendit ad coelos, ut sedeat ad dexteram patris, et perpetuo regnet et dominetur omnibus creaturis.

Afterwards He ascended into the heavens, that He might sit at the right hand of the Father, and reign for ever, and have dominion over all creatures.

Augsburg Confession Art. III.

(Schaff's Creeds 9.)

Calvin's Catechism puts the points clearly.

Christ is entered into heaven in our name.... He appeareth in the sight of God the Father to make intercession for us, and to be our Advocate to make answer for us.

Art. XII. (Dunlop's Confessions 162).

The Genevan Confession states the teaching in these terms

We are moste assured of His contynuall intercession towardes God the Father for us.... The Father hathe nowe set Him on His right hand, committinge unto Him the administration of all things aswel in heaven above as in the earth beneth. (Works IV. 171)

It is interesting to notice how the points are put in the following.

Credimus ipsum corpore et anima in coelum ascendisse, ibique sedere ad dextram, id est, in gloria.

We believe that He in body and soul, has ascended into the heavens/

heavens, and there sits at the right hand, that is, in glory.

Basilcensis Prior Confessio Fidei.

Calvin's statement of the points runs thus:

Quare mox subjicitur consedis ad Patris dexteram..... Vides quorsum pertineat illa sessio, nempe ut ejus majestatem tum coelestes tum terrenae creaturae suspiciant, manu ejus regantur, nuntum intueantur virtuti subjectae sint.

Hence it is immediately added, that He sitteth at the right hand of the Father. You see to what end He is so seated, namely, that all creatures both in heaven and earth should reverence His Majesty, be ruled by His hand, do Him implicit homage, and submit to His power. (Inst. II. XVI. 15)

For the extract which follows several passages of Scripture might be given as the source. The exact words are found in Hebrews X. 13.

Donec ponat inimicos suos
scabellum pedum suorum.

Till that all His ennemyes	(From henceforth expecting)
be maid His futeestule.	till His enemies be made His
	footstool. (Hebrews X. 13)

Parallel passages in the Gospels are: St. Matthew XXII.44; St. Mark XII.36, and St. Luke XX.43.

On the question of Christ's return, the form in which He shall appear on earth, three extracts are given, any one of which may be taken as the source, such marked resemblance does the Confession bear to them all.

Credimus constanter eundem
Dominum nostrum Jesum Christum
visibilem, et qualis erat cum
ascenderat, venturum.

We certainlie beleif that
the same oure Lord Jesus sall
visibillie retorne as that He
was sene to ascend.

Who will come in the same
visible forme in the which He
ascended.

Genevan Confession.

Works IV. 171.

He/

He will come down from heaven as He was seen to ascend.

(Calvin's Catechism Art. XVI)

Visibili enim forma e coelo descendet, qualis ascendere visus est.

For He will descend from heaven in visible form, in like manner as He was seen to ascend. Inst. II. XVI. 17.

The reference to the fate of the reprobate is based on Calvin's teaching and is found in the words which are quoted here.

Ac coetera impiorum genera
conjicientur in carcerem tenebrarum exteriorum, ubi nec vermis eorum morietur, nec ignis extinguetur.

Porro quia divinae in reprobos ultionis gravitatem nulla descriptio aequare potest; per res corporeas eorum tormenta et cruciatus nobis figurantur: nempe per tenebras fletum et stridorem dentium ignem, inexstinguibilem, vermen sine fine cor arrodentem.

And all sortis of unfaithfull (men) sall be cast in the dungeoun of utter darknes, quhair thair worme sall not dye, neather yitt thair fyre (sall) be extinguischeit.

Moreover, as language cannot describe the severity of the divine vengeance on the reprobate, their pains and torments are figured to us by corporeal things, such as darkness, wailing and gnashing of teeth, inextinguishable fire, the ever-gnawing worm

Inst. III. XXV. 12.

And in these pregnant sentences the Augsburg Confession states the end of the godly and the ungodly with which the Confession on the whole agrees.

Item docent, quod Christus apparebit in consummatione mundi ad judicandum..... et piis et electis dabit vitam aeternam et perpetua gaudia, impios autem homines... condemnabit, ut sine fine crucientur.

Also they teach that, in the consummation of the world, Christ shall/

shall appear to judge, and shall give unto the godly and elect eternal life and everlasting joys, but ungodly men shall He condemn unto endless torments.

Art. XVII. (Schaff's Creeds 17)

One other sentence has been traced to two sources.

Quem nos profitemur et
asseveramus esse.... uni-
cum nobis summum pontifi-
cem, patronum, et pacifi-
catorem.

Whome we confesse and
avow to be.... oure onlie
Hie Preast, Advocat, and
Mediatour.

Christus unicus aeternus
et summus est sacerdos.

Christ is the one eternal
high priest.

Art. XVII. of LXVII. Arts.
of Zwingli, 1523.

(Schaff's Creeds 199)

Christus solus Mediator et
Advocatus est.

Christ is the only Mediator
and Advocate.

Thesis VI. of Berne's ten
Theses.

(Schaff's Creeds 209)

The Augsburg Confession is worth quoting.

Scriptura..... unum Christum nobis proponit mediatorem, pon-
tificem, et intercessorem.

Scripture propoundeth unto us one Christ, the Mediator, High
Priest, and Intercessor.

Art. XXI. (Schaff's Creeds p.26)

CHAPTER XII.

Only parts of this Chapter, which treats of "Faith in the Holy Ghost", have been traced to other sources. The other parts are essentially scriptural and are expressed in quite an original and unique manner.

The parallelism traced is as follows.

CONFESSION/

SOURCES/

CONFESSION

SOURCES

Haec nostra fides proficiscitur ab inspiratione sancti Spiritus, quem nos item Deum confitemur aequalem Patri et Filio; qui nos sanctificat, qui omnem in nobis veritatem operatur.

This our Faith proceedis from the inspiratioun of the Holy Ghost; whome we confesse God, equall with the Father and with the Sone; who sanctifieth us, and bringeth us in all veritie by His awin operatioun.

I beleve and confesse the Holy Ghoste, God equall with the Father, and the Sonne, whoe regenerateth and sanctifieth us. ruleth and guideth us into all trueth. Genevan Confession.

(Works IV. 171)

I detest them whiche attribute to man any fre will to further the virtue which is given to us by the Holie Spirit.

Confession subscribed by students in University of Geneva.

(Works VI. 363)

Natura enim ita sumus mortui, obcoecati, depravati, ut neque stimulis confessi quicquam sentiamus, neque lumen oblatum videamus, neque cum voluntas Dei revelata est nobis ei assentiamur.

Quia nec mentes nostrae, ut sunt excoecatae, quid verum sit cernunt: et ut pravi sunt omnes sensus nostri Deum maligne sua gloria fraudamus.

For of nature we ar so dead, so blynd and so perverse, that neather can we feill when we ar pricked, see the lyght when it schynes, nor assent to the will of God when it is reveilled.

Our minds are so blinded that they cannot perceive the truth, and all our senses are so corrupt that we wickedly rob God of His glory.

Inst. II. VI.1.

Habemus/

Habemus, nec unum a sanctis exire opus quod, si in se censeatur, non mereatur justam opprobrii mercedem.

We thus see, that even saints cannot perform one work, which, if judged on its own merit, is not deserving of condemnation.

Inst. III. XIV. 9.

Quando naturalibus dotibus censendi sunt, a vertice capitis ad plantam usque pedis scintilla boni non reperietur.

When men are judged by their natural endowments, not an iota of good will be found from the crown of the head to the sole of the foot.

Inst. III. XIV. 1.

It is admitted that the verbal resemblance between the Confession and the three quotations from the Institutes given above is not by any means marked. These are the nearest that have been traced and they convey much the same meaning that the Confession expresses.

Much the same is true and may be said of what follows.

Nisi Dei Spiritus, et mortuos ad vitam revocet, et a mentis nostrae oculis tenebras discutiat, et contumaces flectat animos, ut sanctoe ipsius voluntati pareamus.

Onlie (the old printed copies have "unles") the Spreit of God quickinneth that which is dead, removeth the darknes from oure myndis, and boweth oure stubburne heartis to the obedience of His blessed Will.

Sunt autem dona spiritus sancti; per quem regeneramur e diaboli potestate et vinculis explicamur, in filios Dei gratuito ad optamur, ad omne opus bonum sanctificamur.

There are, however, gifts of the Holy Spirit through whom we are regenerated, released from the power and chains of the devil, adopted gratuitously as sons of God, and sanctified into every good work.

Calvini opera 1st. Ed. 1536 p.30

The Spirite of God, dwelling in our hearts, doeth make us feeble the vertue of our Lord Jesus; for it is He that doth open the eyes of our heart to behold Christ's benefits towards us. He doeth/

doeth seale them in our heartis, and this Spirite doth also regenerate us, and make us newe creatures, in such sorte that by His meanes we receive all those gifts and benefites which bee offered unto us in Christ our Saviour.

Calvin's Catechism Art. XIV. Dunlop's Confessions 165.

Similiter fatemur nos a
Spiritu Sancto renatos et
sanctificatos esse.

So also do we confesse
that the Holy Ghost dois
sanctifie and regenerat us.

I beleve and confesse the
Holy Ghoste whoe regennerateth
and sanctifieth us.

Genevan Confession.

(Works IV. 171)

Nam naturae nostrae
sponte, ne ad cogitandum
quidem quicquam boni sumus
idonei.

De notre nature nous ne
pouvons avoir un seul bon
pensee.

For of ourselves we ar
nott sufficient to think
ane good thoght.

By nature we cannot have a
single good thought.

French Confession. Art. XII.

(Schaff's Creeds 367)

Our naturall gifts are depraved and defiled, whiche is the occasion that we cannot have a good thought.

Confession subscribed by students in University of Geneva.

Works VI. 363.

Sed is qui bene operari
in nobis coepit, idem solus
etiam opus continuat.

But He who has begune the good
work in us, is onlie He that
continueth us in the same.

He which hath begun a good
work in you will perform it un-
til the day of Jesus Christ.

Philippians I. 6.

CHAPTER XIII.

Although this Chapter on "The Cause of Good Workis" is of considerable length, in its expressions it bears little resemblance to other Confessions. It may with some truth be said to be original. At one or two points a resemblance to Scripture is evident.

The source of the opening sentences is unmistakable.

CONFESSION

SOURCES.

Itaque bonorum in nobis
operum causam esse asserimus,
non arbitrii nostri liberta-
tem, sed Spiritum Domini nos-
tri Jesu Christi, qui in cordibus
nostris per veram habitat fidem,
eaeque dedit opera bona, quae a
Deo praeparata sunt ut in eis
ambularem.

So that the caus of Good
Workis, we confess to be, nott
our freewill, but the Spreit
of the Lorde Jesus, who dwell-
ing in oure heartis be trew
faith bringis furth sick good
workis as God hath prepared
for us to walk into.

I detest them whiche attri-
bute to man any frewill to at-
teine unto vertue by, or to pre-
pare ourselves to be in the
grace of God, or to helpe hym
to worke as of our selves, and
to further the virtue which is
given to us by the Holie Spirit
Confession subscribed by stu-
dents in the University of
Geneva. (Works VI. 363)

Probably the framers of the Confession had in their thoughts and before them the passage of Scripture which is now to be quoted as the source of the following extract.

Idcirco etiam non veremur
affirmare in homicidis, in
violentis/

violentis, in his qui virita-
tem, per vim opprimere con-
tendunt, in adulteris, in
fornicatoribus, aut, alioqui
impuris, in idololatriis, in
ebriosis, in latronibus,
alterive cuius flagitio
aut sceleri deditis, neque
veram inesse fidem, neque
ullam Spiritus Domini Jesu
scintillam, quamdiu in sua
nequitia obstinate perse-
verant.

And thairfoir we fear
nott to affirme that mur-
therraris, oppressouris,
cruell persecutaris, adul-
teraris, whoremongaris, fil-
thy personis, idolateris,
drunkardis, theavis, and all
workaris of iniquitie, have
neather trew faith, neather
any portioun of the Spreat
of sanctificatioun, whiche
proceedeth frome the Lord
Jesus, so long as thei ob-
stinatlie continew in thair
wickednes.

There is one other part of this chapter for which some-
thing parallel has been traced.

At quod inhonestis voluptatibus
obsistimus, quod ante Deum in-
gemiscentes ab hac servitute
corruptionis liberari flagitemus
denique quod ita de peccato tri-
umphemus/

Be not deceived; neither
fornicators, nor idolaters,
nor adulterers, nor effeminate
nor abusers of themselves with
mankind, nor thieves, nor cove-
tous, nor drunkards, nor revi-
lers, nor extortioners, shall
inherit the kingdom of God.

1st. Corinthians VI. vv.9, 10.

triumphemus ut in hoc mortali
corpore regnum non obtineat, id
a Spiritu Dei est, qui Spiritui
nostro testificatur quod filii
Dei sumus.

Bot the Spreit of God,
whiche giveth witnessing till
our spreit, that we ar the
sones of God, makis us..... to
abhorr fylthy pleasouris, to
groane in Godis presence for
deliverance from this boun-
dage of corruptioun, and fi-
nally, so triumphe over syne
that it reigne not in our mor-
tall bodyes.

The Spirit itself beareth
witness with our Spirit that
we are the children of God.

Romans VIII. 16.

Per Spiritum suum sanctum
in nobis habitat, cujus virtute
concupiscentiae carnis nostrae
magis ac magis indies mortifi-
cantur; nos vero sanctificamur.

He dweels in us by means of
His Holy Spirit, by whose agen-
cy the lusts of our flesh are
every day more and more mortifi-
fied, while that we ourselves
are sanctified.

Inst. III. XIV. 9.

CHAPTER XIV.

The subject of the XIVth. chapter is "What workis ar
reputed good befoir God". The treatment of the subject differs
from what is found in other Reformed Confessions. The chapter is
long, and only in Calvin's Works is anything found that is at all
like the Confession.

God requires the true performance on man's part of his
duty towards God and his fellow men, and the idea is developed in
the chapter. It is stated the form the works are to assume and
how they are to show themselves.

The opening sentences refer to the Law given on Mount
Sinai to Moses, and are in these terms.

Fatemur item et pro certo tenemus, quod sanctissimas Deus
leges/

leges homini dederit, quae non modo vetent opera omnia quae divinam ejus offendunt majestatem; sed ea jubeant quibus gaudet, quaeque se remuneraturum pollicetur.

We confesse and acknawledge, that God hes gevin to man His holy law, in whiche not onlie ar forbiddin all sick workis whiche displease and offend His Godlye Majestie; but also ar commanded all sick as please Him and as He hath promised to rewarde.

What follows is largely based on the ten commandments as given in Exodus the XXth. chapter.

CONFESSION

SOURCES.

Eorum autem operum duo sunt genera; altera ad Dei referuntur homorem, altera ad proximi utilitatem. Deum venerari, honore prosequi, eum invocare et cetera: haec sunt quae priore tabula praecipiuntur opera

Workis be of two sortis: the one ar done to the honour of God, the other to the proffit of our nyctbouris. To wirschepe and honour God, to call upon Him.... these ar the workis of the First Table.

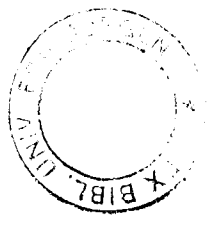
The First Table containeth the maner of the true worship of God.

Calvin's Catechism.

We are required to reserve unto Him only His whole honour, not giving any parte thereof to any other... His due honour is, To worship Him, to put our whole trust in Him, to call upon Him and such other like, which He attributed only unto His majestie. (Ibid)

Proinde priore tabula ad pietatem et propria religionis officia, quibus majestas sua colenda est, nos instituit.

In the First Table, He teaches us how to cultivate piety, and the/



the proper duties of religion in which His worship consists.

Inst. II. VIII. 11.

Patrem, matrem, reges, magistratus, omnesque qui jus et potestatem in nos habent amare... jure aequabili cum omnibus uti, et omnem proximi offendendi libidinem cohibere.... haec sunt opera posterioris tabulae.

To love father, mother, princes, regularis, and superiour poweris... to deall justly with all men.. and finallie to repressse all appetite of our nychtbouris' hurte - ar the workis of the Second Table.

The Second Table contained, how we ought to behave ourselves towards our neighbours, and what duty we owe unto them.
(Calvin's Catechism.)
Altera praescribit, quomodo propter nominis sui timorem nos in hominum societate gerere debeamus.

In the Second Table He shows how, in the fear of His name, we are to conduct ourselves towards our fellow men.

Inst. II. VIII. 11.

God requireth of us to love all men unfainedly, procuring their wealth. We are bound to do our endeavour, that everie man may have his due, and right. We are taught to have a good opinion of our neighbours, and to maintaine their good fame.

Calvin's Catechism.

The following quotation from the Institutes combines the two points being dealt with at present.

In duas partes, quibus tota continetur justitia. Legem suam sic divisit Deus, ut priorem religionis officiis, quae peculiariter ad numinis sui cultum pertinent, alteram officiis caritatis, quae in homines respiciunt assignaverit.

God/

God has divided His law into two parts, containing a complete rule of righteousness; that He might assign the first place to the duties of religion which relate especially to His worship, and the second to the duties of charity which have respect to man.

Inst. II. VIII. 11.

CHAPTER XV.

This Chapter on "The Perfection of the Law and imperfection of man" is very important. As was to be expected, being essentially Calvinistic, its contents are largely traceable to Calvin's productions; particularly to his Institutes. This will be seen as the sources are stated and examined.

CONFESSION

Sed nostra natura adeo est corrupta et infirma, ut nunquam ad opera legis perfecte praestanda simus idonei..... illud autem affirmamus, neminem unquam praeter unum Christum ita legi paruisse, parere, aut pariturum esse, quem admodum lex exigit.

But our nature is so corrupt and weak, that we are never able to fulfill the works of the Law in perfection.... but this we affirm, that no man in earth, (Christ Jesus only excepted) hath given, given, or shall give in work, that obedience to the Law, which the Law requireth.

SOURCES

Nemo est certe, qui non infinita colluvie obruatur... Nunquam enim in ea secure acquiescere quisquam posset; quando nunquam futurum est, ut certo apud se quisquam statuatur se Legi satisfecisse, ut certe nullus unquam per opera plene satisfacit.

Undoubtedly there is not one man who is not covered with infinite pollution.... Never could any one rest securely in it, for never could he feel fully assured that he had fully satisfied the law; and it is certain that no man ever fully satisfies it by works. (Inst. III. XIII. 3)

Calvin's Catechism puts the teaching very concisely.

We/

We have in us so much weakness that there is no man which fully doth performe all that the Law requireth. (Art. XXXII)

Balnaves on Justification by Faith is equally brief and emphatic.

There was never man that fulfilled this Lawe to the uttermost perfection thereof. (except onely Jesus Christ) (Works III. 463)

A similar remark applies to the following.

Non enim promittit Dominus quippiam, nisi perfectis Legis suae cultoribus, qualis nemo reperitur.

The Lord does not promise anything except to the perfect observers of the Law, and none such are anywhere to be found. (Inst. III. XVII. 1.)

Non modo arduum, sed prorsus supra vires⁷⁷ extraque omnem nostram facultatem est., Legem implere ut exigit.

It is not only difficult, but altogether beyond our strength and ability, to fulfil the demands of the Law.

Inst. III. II. 1.

Several other passages might be quoted from the Institutes which are suggestive of this part of the Confession. Let one suffice.

Dico, quod optimum ab hominibus proferri potest, aliqua tamen semper carnis impuritate respersum et corruptum esse, ac tanquam aliquid faecis admixtum habere. Seligat ex tota sua vita sanctus Dei servus, quod in ejus cursu maxime eximium se putabit edidisse, bene revolvat singulas partes; deprehendet procul dubio alicubi quod carnis putredinem sapiat.

I say, that the best thing which can be produced by men is always tainted and corrupted by the impurity of the flesh, and has, as it were, some mixture of dross in it. Let the holy servant of God select from the whole course of his life the action which he deems most excellent, and let him ponder it in all its parts; he will doubtless find in it something that savours of the rottenness of the flesh.

Inst. III. XIV. 9.

Propterea necesse erat,
ut/

Confiteor nos justificari

per/

ut Christum, cum sua justitia
et satisfactione apprehende-
remus.

Thairfoir it behoved us to
apprehend Christ Jesus, with
His justice and satisfactioun.

per fidem quatenus per eam ap-
prehendimus Jesum Christum.

I confess that we are jus-
tified by faith inasmuch as
thereby we apprehend Christ
Jesus.

(Professor Mitchell gives this
as a source. The Scottish Re-
formation p. 111)

It has not been traced.

But the following is to the same effect.

Justificabitur ille fide, qui Christi justitiam per fidem
apprehendit.

That man will be justified by faith, who through faith appre-
hends the justice of Christ.

Calvini opera Vol. I. p. 738.

Qui legis est finis et
consummatio.

Who (Christ) is the end
and accomplishment of the
Law, (to all that beleve)

"Christ is the end of the
law for righteousness to every
one that believeth". (Romans
X. 4.)

Balnaves on Justification by Faith states the point
very clearly.

Christ is the end of the Law (unto righteousness) to all that
beleave: that is, Christ is the consummation and fulfilling of
the lawe, and that justice which the lawe requireth. (Works III.
492)

Conficitur, sola intercessione justitiae Christi nos obtinere ,
ut coram Deo justificemur.

It is proved that it is entirely by the intervention of
Christ's righteousness that we obtain justification before God.

(Inst. III. XI. 23)

Qui in libertatem nos
asseruit.

By/

By whome we ar sett at
this libertie

The liberty wherewith
Christ hath made us free.

(Galatians V. 1)

Ne in execrationem ac
maledictionem Dei incidere-
mus.

Ab hac maledictione ut nos
redimeret Christus, factus est
pro nobis maledictio.

That the curse and male-
dictioun of God fall not
upoun us.

To redeem us from the curse,
Christ was made a curse for us.

(In Knox's MSS. the read-
ing is "maledictioun of the
Law")

Inst. II. VII. 15.

Such quotations as the following may have been in the
thoughts of the framers of the Confession.

Atque ita factum oportuit, ut omni execratione, quae nobis in-
cumbat, eximeremur, dum in eum traducitur.... Fides in Christi
damnatione absolutionem, benedictionem in maledictione apprehendit

And thus it behoved to be done in order that the whole curse
which lay upon us, might be taken from us, by being transferred
to Him.... Faith apprehends acquittal in the condemnation of
Christ and blessing in His curse. (Inst. II. XVI. 6)

Christ hath redeemed us from the curse of the Lawe, and is
made for us accursed. (Balnaves on Justification. Works III.
481)

What is given as the source of the following extract
from the Confession Professor Mitchell quotes as such at p. 112
The Scottish Reformation. All the likely sources have been care-
fully examined but without success: the words have not been
traced.

Deus Pater in corpore
Filii sui Jesu Christi nos
intuens, imperfectam nos-
tram obedientiam boni con-
sulit, et pro perfecta
habet/

Ubi nos in filii sui com-
munionem semel recepit, opera
nostra grata acceptaque habet,
non quod ita promereantur sed
quia condonata eorum imperfec-
tione/

habet.

God the Father beholding us
in the body of His Sone
Christ Jesus, accepteth oure
imperfyte obedience as it
ware perfite.

tione nil in illis intuetur,
nisi quod a Spiritu suo pro-
fectum, purum ac sanctum est.

When once He has received
us into the fellowship of His
own son, He regards our works
pleasing and acceptable, not
because they so deserve, but
because their imperfection
having been pardoned, He re-
gards nothing in them save that
by His own Spirit is perfected,
pure and sacred.

The quotation from the Institutes which follows more
resembles the Confession than does anything else that has been
traced. It is given as a probable source.

(Deus) enim tum omnia nobis gratuito confert, ut hoc quoque
ad cumulum suae beneficentiae adiungat, quod semiplenam nostram
obedientiam non respuens, et quod deest complemento, remittens.
perinde atque a nobis impleta conditione, legalium promissionum
fructum percipere nos facit.

For God, while bestowing all things upon us freely, crowns
His goodness by not disdaining our imperfect obedience; forgiving
its deficiencies, accepting it as if it were complete, and so bes-
towing upon us the full amount of what the law has promised.

Inst. II. VII. 4.

The following from Calvin's Catechism is not unlike the
Confession.

Works are acceptable to God by faith onely, whereby a man is
assured in his conscience that God will hide the imperfectnesse
and the uncleane spots that be in them with the purenesse of our
Saviour Christ and so account them as perfect.

Art. XX. (Dunlop's Confessions)

The source of the next sentence is pretty obvious. It
is/

is placed alongside the words of the Confession. The other quotations which are given run on similar lines.

Operibusque nostris, quae
multis maculis polluta sunt,
Filii sui iustitiam praetendit.

And covereth our workis,
whiche ar defyled with many
spottis, with the justice of
His Sone.

Nullae nostrae sordes aut
immunditiae imperfectionis
imputantur, sed illa puritate
Christi ac perfectione velut
sepultae conteguntur. Cujus
perfectione tegatur nostra
imperfectio.

None of our faults or the
uncleanness of imperfection
are imputed but buried, as it
were, by that purity and per-
fection of Christ, are concea-
led . By His perfection our
imperfection is concealed.

(Calvini opera Vol. I. 1536 Ed
p. 49)

Hujus puritate velatae nostrae sordes et imperfectionum im-
munditiae, non imputantur.

Our impurities and imperfection, covered with His purity, are
not imputed. (Inst. III. XIV. 12)

The teaching is somewhat more fully expressed in the
Confession subscribed by students in the University of Geneva.

The good workes whiche we do.... are spotted with some blot,
we must always have our refuge to the free justice which proced-
eth of the obedience which Jesus Christ hath prayed for us....
forasmuche as we are accepted in Hys name, and that God imputeth
not unto us our sinnes.

Works VI. 364.

Calvin's Catechism is rich in its expressions on this
part of the teaching and agrees with the Confession.

Without any consideration of our owne workes, He doth receive
us into His favour of His bountifull mercie, through the merites
of/

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of our Saviour Christ, accounting His righteousness to be ours
and for His sake imputeth not our faultes unto us.

Through receiving with an assurance of the heart the promises
of the Gospel, we enter into possession of this righteousness.

Art. XX. (Dunlop's Confessions)

Albeit wee bee farre from attayning unto the perfection
thereof, yet the Lord will not lay to our charge our defaults.

Ibid. Art. XXXII.

We are as acceptable to God, as if we were just and innocent.

Ibid. Art. XLII.

Very many passages from Calvin's Institutes might be
cited as probable sources of the concluding part of this chapter.
But that from Art. XIII. of XLII Arts. of 1552 shows greater
likeness to the Confession than does anything found in the Insti-
tutes. This Article is then probably the real source.

Sed cum omnia fecerimus, pro-
cumbamus oportet, ac fateamur
ingenue servos nos inutiles
esse. Quapropter quicumque
operum suorum merita ostentat,
aut in operibus supereroga-
tionis ullam collocat fidu-
ciam, is se sciat id. jactare
quod omnino nihil est, et
spem salutis in idol^oatria
exitiabili collocare.

Opera quae supererogationis
appellant, non possunt sine ar-
rogantia et impietate praedi-
cari, nam illis declarant homi-
nes non tantum se Deo reddere
quae tenentur, sed plus in ejus
gratiam facere quam deberent;
cum aperte Christus dicat, cum
feceritis omnia quaecunque prae-
cepta sunt vobis, dicite; servi
inutiles sumus.

But when we have done all
thingis, we must fall down and
unfeanedlie confess, -"That we
ar unprofitable servandis."
And thairfoir whosoever boast
thameselves of the merittis of
thair awin workis, or putt thair
trust in the workis of superero-
gatioun/

Voluntarie woorkes besides
over and above Goddes commaunde-
mentes, whiche thei cal woorkes
of supererogation, cannot be
taught without arrogancie and
iniquitie. For by tham menne
dooe declare, that thei dooe not
onely rendre to God, as moche as
thei/

gatioun, they boast thame-
selfis of that whiche is not
and putt thair trust in dam-
nable idolatrie.

thei are bounde to dooe, but
that thei dooe more for His
sake, than of bounden duties
is required. Whereas Christe
saieth plainelie: When you have
dooen al that are commanded you,
saie, we be unprofitable servaun-
tes. XLII.Arts. of 1552.

Hardwick 282.

There is a brief a propos statement in the Augsburg
Confession.

Qui confidit, operibus se mereri gratiam, is aspernatur Christi
meritam et gratiam.

He that trusteth by his works to merit grace, doth despise the
merit and grace of Christ. Art. XX. (Schaff's Creeds. p.
21)

As has been already remarked, there are many passages
in the Institutes not at all dissimilar to the Confession. These
may have been in the thoughts of its framers. Some of these may
be quoted.

Quum videamus omnes salutis nostrae particulas ita extra nos
constare, quid est quod jam operibus vel confidamus vel gloriemur.

When we see that all parts of our salvation thus exist without
us, what ground can we have for glorying or confiding in our works.

(Inst. III. XIV. 17.)

Dum operum fiduciam excludimus, hoc volumus duntaxat, ne mens
Christiana ad operum meritum, velut ad salutis subsidium, reflec-
tatur.

When we exclude confidence in works, we merely mean, that the
Christian mind must not turn back to the merit of works as an aid
to salvation. III. XIV. 18.

Non est cur unicam nobis in bonis operibus vindicemus.

There is no ground for claiming to ourselves one iota in good
works. Ibid. III. XV. 7.

"Ei qui operatur" (Ait. Rom. IV. 4) "non imputatur merces
secundum/

secundum gratiam, sed secundum debitum. Ei vero qui non operatur, sed credit in eum qui justificat impium, imputatur sua fides ad justitiam".

Poteratne evidentius loqui quam sic agendo? Nullam esse fidei justitiam, nisi ubi nulla sunt opera, quibus debeatur merces; ac tum demum fidem imputari in justitiam, ubi per indebitam gratiam justitia confertur.

To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.

Could he (Paul) express more clearly than in this way that there is justification in faith only where there are no works to which reward is due, and that faith is imputed for righteousness only when righteousness is conferred freely without merit?

(Ibid III. XI. 20.)

The two quotations which follow are somewhat long, but they contain the germ of what is in the Confession. Consequently they are quoted.

Toties testificatur Dominus nullam se agnoscere operum justitiam, nisi in perfecta Legis suae observatione. Quae est improbitas, quum ea deficiamus, ne videamur omni gloria spoliati, hoc est prorsus Deo cessisse, nescio quibus paucorum operum frustulis nos jactare, et quod deest, redimere per alias satisfactiones conari?..... Tantum dico, eos qui sic ineptiunt, minime reputare quam res sit coram Deo execrabilis, peccatum: intelligerent enim profecto, totam hominum justitiam in unum cumulum coactam, uniùs compensationi parem esse non posse.... Sequitur gratuitam esse peccatorum remissionem: quam scelerate blasphemant, qui satisfactiones ullas ingerunt.

The Lord having so often declared that He recognises no justification by works unless they be works by which the Law is perfectly fulfilled, - how perverse is it, while we are devoid of such works, to endeavour to secure some ground of glorying to ourselves; that is, not to yield it entirely to God, by boasting of some kind of/

of fragments of works, and trying to supply the deficiency by other satisfactions! Here all I say is, that those who thus trifle with sin do not at all consider how execrable it is in the sight of God: if they did, they would assuredly understand that all the righteousness of men, collected into one heap would be inadequate to compensate for a single sin.... It follows that the forgiveness of sins is gratuitous, and this forgiveness is wickedly insulted by those who introduce the idea of satisfaction.

(Ibid III. XIV. 13)

Jubet Dominus sincere sentire, et nobiscum reputare, nulla sibi praestare gratuita officia, sed debitas operas reddere. Et merito: servi enim sumus tot obsequiis defoenerati, quot defungi non possumus, etiam si omnes nostrae cogitationes omniaque membra in Legis officia verterentur..... Nos ergo (quorum nemo non longissime abest ab ista meta) quomodo audeamus gloriari, nos cumulum addidisse ad justam mensuram?

Our Lord enjoins us sincerely to feel and consider with ourselves that we do not perform gratuitous duties, but pay Him service which is due. And truly. For the obligations of service under which we lie are so numerous, that we cannot discharge them though all our thoughts and members were devoted to the observance of the Law.... Seeing, then, that every one is very far distant from that goal, how can we presume to boast of having accumulated more than is due? Inst. III. XIV. 14.

CHAPTER XVI.

As was seen to be the case in other chapters of the Confession, so is it in this chapter, Only some parts bear a resemblance to other confessions, and some of these are less marked than others.

The subject of this chapter is "Of the Kirk".
The Augsburg Confession, so far as has been traced, is the only document that contains anything resembling the opening statement of/
of/

of the Confession.

CONFESSION

Firmissime tenemus quod
ab usque verum initio fuerit,
nunc extet, ac futura sit
usque ad mundi finem una
ecclesia.

We most earnestlie be-
leave that from the begynning
thair hes bein, now is, and
to the end of the warld
shalbe a Churche.

The Confession proceeds to state what this church is,
applying to it certain appellations which are traceable, and
showing Christ's connection with it.

Jesus Christus, qui solus
est caput ejus ecclesiae, quae
et ipsa corpus est et sponsa
Christi. Eademque est Catho-
lica, hoc est, universalis:
quia electos continet.

Christ Jesus, who is the onlie
Head of the same Kirk, whiche
also is the body and spous of
Christ Jesus: which Kirk is
Catholic, that is, universall,
becaus it conteanes the Elect.

Catholica dicitur, seu universalis.

It (the church) is called catholic or universal.

Inst. IV. I. 2.

Ecclesiam..... immaculatam Christi sponsam esse tenemus.

We hold that the church is the immaculate spouse of Christ.

1st. Helvetic Confession. Art. XV. (Schaff's Creeds 218)

The Church universal is the body and fellowship of them that
believe/

SOURCES.

Item docent quod una sancta
Ecclesia perpetuo mansura sit.

Also they teach that one
holy church is to continue for
ever.

Art. VII.

(Schaff's Creeds. p. 11)

He is the head of the body,
the church.

Colossians I. 18.

Et haec est ecclesia seu
communio sanctorum, sponsa
Christi, ecclesia Catholica.

And this is the Church or
communion of saints, the spouse
of Christ, the Church catholic.

Art. VIII. of XLVII. Arts. of
Zwingli (Schaff's Creeds 198)

believe.

Calvin's Catechism. Art. XV.

Vocatur communio
sanctorum.

I believe in the Holy Cath-
olic Church: the communion of
saints.

It is called the com-
munion of sanctis.

The Apostles' Creed.

Est ecclesia congregatio sanctorum.

The Church is the congregation of saints.

Augsburg Confession. Art. VII. (Schaff's Creeds 11)

Ecclesiam.... sanctam sanctorum omnium collectionem tenemus.

We hold that the Church is the holy collection of all the
sanctified. 1st. Helvetic Confession. Art. XV. (Schaff's Creeds
218)

The following quotation misses none of the points.

Credimus sanctam Christianam Ecclesiam, id est, communionem
sanctorum, congregationem fidelium in Spiritu, quae sancta et
sponsa Christi.

We believe in the Holy Christian Church, that is, the communion
of saints, the congregation of the faithful in the Spirit, which
is the sacred spouse of Christ.

Basileensis Prior Confessio Fidei.

Qui fruntur bonis maxime
inaestimabilibus, nempe uno
Deo, uno Domino nostro Jesu,
una fide, et uno baptismo.

Who have the fruition of
the most inestimable bene-
fitis, to wit, of ane God,
ane Lord Jesus, ane faith,
and of ane baptisme.

(There is) One Lord, one faith
one baptism.

Ephesians IV. 5.

There we say was our Kirk...
having one God, one faith, one
baptism, and one Lord. Jesus.

Works VI. 497.

Extra hanc ecclesiam
nulla est vita nulla aeter-
na felicitas.

Out of the whiche Kirk
thair/

We affirme that without the
societie/

thair is neather lyfe, nor
eternall felicitie.

societie and bosome of the
trew Kirk never was, is, nor
salbe, salvatioun unto man.

Works VI. 486.

The source of the next extract is fairly clearly defined, especially the concluding sentence.

Abhorremus ab eorum blasphemis, qui asserunt, cujusvis sectoe, aut religionis professores fore salvos, modo vitae suae actiones ad justitiae et aequitatis normam conformaverint... absque Jesu Christo nulla est vita, nulla salus.

Sunt et illi anathemetizandi qui dicere audent, unum quemque in lege aut secta quam profitetur esse servandum, modo juxta illam et lumen naturae accurate vixerit: cum sacrae litterae tantum Jesu Christi nomen praedecent in quo salvos fieri homines oporteat.

Thairfoir we utterlie abhorr the blasphemye of those that affirme, that men quhilk live according to equitie and justice shall be saved, what religioun soever they have professed.... without Christ Jesus thair is neather lyfe nor salvatioun.

Thei also are to be had accursed and abhorred that presume to saie, that every man shalbe saved by the Lawe, or secte, which he professeth, so that he bee diligente to frame his life according to that lawe and the lighte of nature; For holie Scripture doeth sette out unto us onely the name of Jesu Christ whereby menne must be saved.

Art. XVIII. of XLII. Arts. of 1552. (Hardwick 288)

At this point the idea of the invisible Church is introduced, and the statement finds its best parallel in the Genevan Confession.

Haec ecclesia invisibilis est, uni Deo cognita, qui solus novit quos elegerit.

This/

Whiche Churche is not sene to man's eye, but onely knowen to God, who hath ordeyned some, as/

This Kirk is invisible,
knowin onlie to God, who
allone knoweth whome He
hes chosin.

as vessels of wrathe, to dam-
nation, and hathe chosen others,
as vessels of His mercie to
be saved.

Genevan Confession.

(Works IV. 171)

The next two short quotations refer only to the invisible church.

Quae ecclesia Dei oculis nota.

Which church is known to the eyes of God.

1st. Helvetic Confession. Art. XV. (Schaff's Confessions
219)

Nobis invisibilam, solius Dei oculis conspicuam ecclesiam
credere necessa esse.

It is necessary to believe in the invisible church which is
manifest to the eyes of God only. (Inst. IV. I. 7.)

The embraciveness of this invisible church is stated
in these terms, for which an exact parallelism has not been
found, but the passages from the Institutes are certainly sug-
gestive of the statement.

Haec aeque continet electos,
qui jam decesserunt, ac eos
qui nunc vivunt eosque qui
post nos futuri sunt.

This Kirk comprehendis
alsweall the Elect that be
departed, as those that yit
leve as shall leve hearefter.

In symbolo, ubi profiteamur
nos credere Ecclesiam... refer-
tur, ad omnes electos Dei, in
quorum numero comprehenduntur
etiam qui morte defuncti sunt.

When in the creed we profess
to believe the church reference
is made to all the elect of God,
including in the number even
those who have departed this
life. Inst. IV. I. 2.

Ecclesia.... quae re vera est coram Deo, non tantum sanctos,
qui in terra habitant, comprehendit, sed electos omnes qui ab ori-
gine mundi fuerunt.

The Church as it really is before God not only comprehends the
saints/

saints who dwell on the earth, but all the elect who have existed from the beginning of the world. (Inst. IV. I. 7.)

CHAPTER XVIII.

The XVIIIth. chapter which treats "Of the notes by whiche the true Kirk is discearned from the fals, and who shalbe judge of the doctrine" is one of the longest in the Confession. The sources of some parts of it are distinct. The other parts do not seem to depend for their expression on other confessions or writings.

On the statement of the Notes of the true Kirk there is no mistaking the resemblance between the Confession and the Genevan Confession.

CONFESSION

Quam nos veram Dei ecclesiam credimus et fatemur ejus primum est indicium, vera verbi Divini praedicatio proximum indicium est, legitima sacramentorum Jesu Christi administratio... Post remum est, ecclesiasticae disciplinae severa, et ex verbi Divini praescripto, observatio, per quam vitia reprimantur, et virtutes alantur.

The Notes of the trew Kirk of God we beleve, confesse, and avow to be, first, The trew preaching of the Word of God... secoundlie, The rycht administratioun of/

SOURCES.

That church which is visible and sene to the eye, hathe three tokens, or markes, wherby it may be discerned. First, the Worde of God conteyned in the Olde and Newe Testament... is left for all degrees of men to reade and understand. The second is the holy sacraments.... nether must we, in the administration of these sacraments, folowe man's phantasie, but as Christ Himself hath ordeyned so must they be ministred.... The third marke of this Church is Ecclesiasticall discipline, which standeth in admonition and correction of fautes.

of the sacramentis of Christ
 Jesus.... Last, Ecclesiasti-
 call discipline uprychtlie
 ministred, as God's word pre-
 scribed, whairby vice is re-
 pressed and vertew nurished.

It will be observed that the three Notes of the true Church enumerated in the Confession are found in the Genevan Confession. In the other authorities from which quotations are given only two notes are mentioned - the note absent being, in all cases, ecclesiastical discipline.

Two notes are found in three confessions and in the Institutes.

Ecclesia Christi visibilis est coetus fidelium, in quo verbum Dei purum praedicatur, et sacramenta.... justa Christi institutum recte administrantur.

The visible Church of Christ is a congregation of faiethfull menne, in the whiche the pure Worde of God is preached, and the sacramentes be duellie ministred, according to Christes ordinaunce.

Art. XX. of XLII. Arts. of 1552. (Hardwick 290.)

Est ecclesia congregatio sanctorum, in qua Evangelium recte docetur, et recte administrantur sacramenta.

The Church is the congregation of saints in which the Gospel is rightly taught, and the sacraments rightly administered.

Augsburg Confession. Art. VII. (Schaff's Creeds. 12.)

Sous cette creance nous protestons que la ou la parole de Dieu n'est point recue, et ou on ne fait nulle profession de s'assujettir a elle, et ou il n'y a nul usage des sacrements.

In this belief we declare that properly speaking, there can be no church where the Word of God is not received, nor profession made of subjection to it, nor use of the sacraments.

French Confession. Art. XXVIII. (Schaff's Creeds 375)

And Calvin mentions two notes as being characteristic of/

of the true church.

Dominus ecclesiam certis notis et quasi symbolis nobis designavit... Ubicunque enim Dei verbum sincere praedicari atque audiri, ubi sacramenta ex Christi instituto administrari videmus.

The Lord has distinguished the Church by certain marks, and as it were symbols.... Wherever we see the Word of God sincerely preached and heard, wherever we see the sacraments administered according to the institution of Christ, there we cannot have any doubt that the Church of God has some existence.

Inst. IV. I. 8-9.

Having stated the notes of the true church, the application of this is seen in what follows in an assertion of where this church is found.

Ubicunque haec indicia apparuerint, atque ad tempus perseveraverint,... procul dubio ibi est ecclesia Christi.

Whairsoever these former nottis ar sene, and of any tyme continew, thair, but all doubt, is the trew Kirk of Christ.

Ubi reverenter auditur Evangelii praedicatio, neque sacramenta negliguntur, illic pro eo tempore neque fallax neque ambigua ecclesiae apparet facies.

When the preaching of the Gospel is reverently heard, and the sacraments are not neglected, there for the time the face of the church appears without deception or ambiguity.

Inst. IV. I. 10.

Non illam dicimus universalem ecclesiam... sed particularem Hujusmodi ecclesias, qui in regno Scottorum nomen Christi profitemur, in oppidis, vicis, aliisque locis asseveramus.

Not that universal but particulare... and sick kirkis/

Sub hac ita comprehendit singulas ecclesias, quae oppidatim et vicatim pro necessitatis humanae ratione dispositae sunt, ut unaquaeque nomen et auctoritatem ecclesiae jure obtineat.

In this way it comprehends single churches, which exist in different towns and villages, according/

kirkis, we, the inhabitants of the Realme of Scotland, professouris of Christ Jesus, confesse us to have in our cities, townis, and places reformed.

according to the wants of human society, so that each of them justly obtains the name and authority of the Church.

Inst. IV. I. 9.

The Genevan Confession is the source of the following.

Quibus in libris omnia quae ad humani generis salutem sunt necessaria, asserimus sufficienter esse expressa.

The Words of God conteyned in the Olde and Newe Testament onely is sufficient to instruct us in all thinges concernynge salvation.

Works IV. 172.

In these buikis (the auld and new testamentis) we affirme that all thingis necessarie to be beleaved for the salvatioun of mankynd, is sufficientlie expressed.

The next is perhaps equally good and is concise.

Scriptura sacra continet omnia quae sunt ad salutem necessaria.

Holie Scripture conteineth all thinges necessarie to salvation.

Art. V. of XLII. Arts. of 1552.
(Hardwick 270.)

On the subject of the interpretation of scripture nothing precisely similar to the Confession has been traced. Two extracts from the Institutes are given, as they may possibly have suggested the expressions of the Confession.

Hujus scripturae interpretandi potestas penes nullum est hominem, sive is privatam, sive publicam gerat personam; nec penes ullam est ecclesiam, quacunque illa, sive loci seu personae praerogativa sibi blandiatur/

Altius quam ab humanis vel rationibus, vel judiciis, vel conjecturis, petenda est haec persuasio nempe ab arcano testimonio Spiritus.

Our conviction of the truth of Scripture must be derived from/

diatur: sed penes Spiritum
Dei.

The interpretatioun whair of,
we confess, neather apper-
teaneth to privat nor publict
persone, neather yit to any
Kirk for any preheminance or
prerogative, personall or lo-
call, whiche one hes above
another; but apperteaneth to
the Spreit of God.

from a higher source than hu-
man conjectures, judgments, or
reasons, namely, the secret
testimony of the Spirit.

Inst. I. VII. 4.

Nam sicuti Deus solus de se
idoneus est testis in suo ser-
mone; ita etiam non ante fidem
reperiet sermo in hominum cor-
dibus quam interiore Spiritus
testimonis obsignetur.

For as God alone can proper-
ly bear witness to His own words
so these words will not obtain
full credit in the hearts of
men, until they are sealed by
the inward testimony of the
Spirit. Ibid. I. VII. 4.

CHAPTER XIX.

This is a short chapter, but little in it bears any
pronounced resemblance to what might be expected to be found in
the ordinary sources. The title is "The Authoritie of the Scrip-
tures". The sources of two extracts which are given are clearly
defined.

Affirmamus atque asseve-
ramus, a nullo hominum aut
angelorum, sed a Deo solo
Scripturae auctoritatem pen-
dere.

We affirme and avow the
authoritie of the same (Scrip-
tures) to be of God, and nea-
ther to depend on men nor
angellis/

Nous croyons que la Parole
qui est contenue en ces livres
est procedee de Dieu, duquel
seul elle prend son autorite,
et non des hommes.

We believe that the Word
contained in these books has
proceeded from God, and receiv-
es its authority from Him alone
and/

angellis.

Igitur qui tantam esse
Scripturae auctoritatem vol-
unt, quantam illi ecclesiae
concedunt suffragia, eos
constanter asserimus adver-
sus Deum blasphemos esse, ad-
versus veram ecclesiam con-
tumeliosos.

We affirme thairfoir that
sick as alledge the Scripture
to have na uther authoritie
but that whiche is receaved
from the Kirk, to be blas-
phemous against God, and
injuriouse to the trew Kirk.

and not from men.

French Confession. Art. V.

(Schaff's Creeds 362.)

Quicumque Evangelion nihil
esse dicunt, nisi ecclesiae
calculus et adprobatio accedat,
errant, et Deum blasphemant.

All who say that the Gospel
is nothing without the appro-
bation of the Church, err and
cast reproach upon God.

Art. I. of LXII. Arts of
Zwingli. (Schaff's Creeds 197)

The Worde of God conteyned in
the Olde and Newe Testament is
above the authoritie of the
same Church.

Genevan' Confession.

(Works 172)

Sed quoniam..... Scripturae solae existant, quibus visum est
Domino suam perpetuae memoriae veritatem consecrare: non alio jure
plenam apud fideles auctoritatem obtinent, quam ubi statuunt, e
coelo fluxisse, acsi vivae ipsae Dei voces illic exaudirentur.

But since the Scriptures are the only records in which God
has been pleased to consign His truth to perpetual remembrance,
the full authority which they ought to possess with the faithful
is not recognised, unless they are believed to have come from
heaven, as directly as if God had been heard giving utterance to
them.

Inst. I. VII. 1.

CHAPTER XX.

This XXth. Chapter is one of the most independent of all the chapters in the Confession. It deals with the important subject "Of Generall Counsallis, of their power, authoritie, and causes of their conventioun." Extremely little in it has been traced to other sources. Even what is given as sources does not bear a striking resemblance to the Confession.

The first source given underneath is an exception to the last remark.

CONFESSION.

Quippe cum homines eos
fuisse constet, qui in mani-
festos inciderint errores,
idque in rebus non minimi
momenti.

Plane it is, that as they
war men, so have some of thame
manifestlie erred, and that
in materis of great weght and
importance.

Generall counsailes.... when thei be gathered (forasmuche as
thei be an assembleie of men whereof all be not governed with the
Spirite and Woorde of God) thei maie erre, and sometime have err-
ed, not onely in worldlie materis, but also in thinges perteining
unto God.

Art. XXII. of XLII. Arts. of 1552. (Hardwick
292)

Calvin deals with the subject in his Institutes and
the quotations which follow are reflected in this part of the
Confession.

Quanquam in illis quoque antiquis et purioribus est, quod jure
desideres.... Simpliciter, ut homines, imperitia falli poterant:
vel quod nimio affectu nonnunquam praecipites forebantur...ex-
emplum illustre exstitit in Nicaena Synodo.

Even in their ancient and purer councils there is something
to/

to be desiderated.... simply because, as men, they were deceived through ignorance, or were sometimes carried headlong by some feeling in excess. We have a striking example in the Council of Nice. Inst. IV. IX. 10.

Quam multis partibus et alia quae deinde sequuta sunt concilia lapsa fuisse verisimile est. Nec longa demonstratione opus haec res habet; si quis enim acta perlegat, multas illic infirmitates animadvertet: ne quid dicam gravius.

In how many respects is it probable that councils, held subsequently to this, have erred. Nor does the fact stand in need of a long demonstration; any one who reads their acts will observe many infirmities, not to use a stronger term.

Inst. IV. IX. 10.

Neque aliud intendo quam inde posse colligi, Spiritum Sanctum sic pias alioque et sanctas synodos gubernasse, ut interim aliquid eis humanitus accidere sineret.

At the same time, all I mean to infer from what I have said is, that, though councils, otherwise pious and holy, were governed by the Holy Spirit, He yet allowed them to share the lot of humanity.

Inst. IV. IX. 11.

Nothing has been traced more suggestive of the remaining extract from the Confession than the two quotations which are given, and it is admitted that these are not by any means precisely similar to it.

Itaque sicubi concilium	Ideo quae ab illis constitu-
perspicuo verbi divini testi-	untur, ut ad salutem necessaria
monio sua decreta confirmat,	neque robur habent neque autho-
statim ea reveremur atque	ritatem, nisi ostendi possint e
amplectimur.	sacris literis esse desumpta.

So far then as the counsall	Wherefore thinges ordeined
proveth the determinatioun and	by theim, as necessarie to sal-
commandiment that it geveth by	vation, have neither strength,
the plane Word of God, so far	nor auctoritie, onlesse it maie
do/	be/

de we reverence and embrace
the same.

be declared that thei be
taken out of holie scripture.

Art. XXII. of XLII. Arts.
of 1552. (Hardwick 292)

Quoties concilii alicuius decretum profertur, expendi primum
diligenter velim, quo tempore habitum sit, qua de causa habitum,
et quo consilio quales homines interfuerint: deinde illum ipsum,
de quo agitur, ad scripturae amussim examinari.

Whenever the decree of a council is produced, the first thing
I would wish to be done is, to examine at what time it was held,
on what occasion, with what intention, and who were present at
it: next, I would bring the subject discussed to the standard of
Scripture.

Inst. IV. IX. 8.

CHAPTER XXI.

In the exceedingly important chapters which treat of
the sacraments, considerable agreement therein with other confes-
sions etc. has been traced. This will be seen from the parallel-
isms which are tabulated.

The opening sentences of the XXIst. Chapter are in al-
most verbal agreement with the sources given.

CONFESSION.

SOURCES.

Quemadmodum patres, qui
sub lege vivebant, praeter
eam veritatem quae sacrificiis
repraesentabatur, etiam duo
praecipua habebant sacramenta,
nempe circumcisionem et pascha.

Haec Judaeorum fuerunt sacra-
menta ad Christi usque adventum.
These (circumcision and the
rites of the Mosaic Law) were
the sacraments of the Jews even
until the advent of Christ.

As the Fatheris under The
Law, besydis the veritie of
the sacrifices, had two cheaf
Sacramentis, to witt, circumcisi-
oun/

Calvini opera Vol. I p.951
and Inst. IV. XIV. 20.

circumcisioun and the Passover.

Ita nunc quoque... nos duo quidem sacramenta, eaque sola agnoscimus, atque a Christo instituta fatemur.... ea sunt baptismus, et coena seu mensa Domini Jesu.

So we acknowlege and confesse that we now have two sacramentis onlie, institutit be the Lord Jesus.... to witt, Baptisme and the Supper, or Table of the Lord Jesus.

We have nede of sacraments.. and there are two which are ordeined unto us by Jesus Christe to wit, Baptisme and the Supper of the Lord, without any mo.

Confession subscribed by students of the University of Geneva. (Works VI. 366)

Signa, quae (in ecclesia Christi) et sacramenta vocantur, duo sunt, baptismus et eucharistia.

There are two signs which are named in the Church of Christ, sacraments, Baptism and the Eucharist.

1st. Helvetic Confession.

Art. XXI. Schaff's Creeds 223.

Abrogatis illis duo sacramenta instituta, quibus nunc Christiana ecclesia utitur, baptismus et coena Domini.

After these (circumcision and the rites of the Mosaic Law) were abrogated, the two sacraments of Baptism and the Lord's Supper, which the Christian Church now enjoys, were instituted.

Calvini opera Vol. I. 951., also Inst. IV. XIV. 20.

The object for which the sacraments were instituted is now stated and the sources are, on the whole, clear.

Haec sacramenta instituta credimus a Deo, ut visibile discrimen essent, quo populus Dei ab iis discerneret qui foedere nobiscum inito non continebantur/

Baptismus non est tantum signum professionis ac discriminis nota, qua Christiani a non Christianis discernuntur, sed etiam est signum regenerationis/

continebantur.

These sacramentis war institut of God to maik ane visible difference betwixt His people, and those that war without His league.

Haec sacramenta instituta credimus a Deo.... ut filiorum suorum fidem exerceret.

These sacramentis war institut of God.... to exercise the faith of His children.

Utendum est sacramentis ita, ut fides accedat, quae credat promissionibus, quae per sacramenta exhibentur et ostenduntur.

Men must use sacraments so as to join faith with them, which believes the promises that are offered and declared unto us by the sacraments.

Augsburg Confession. Art. XII. (Schaff's Creeds 15)

Nous croyons que les sacraments sont ajoutes a la Parole pour plus ample confirmation, afin de nous etre gages et marreaux de/

regenerationis, per quod recte Baptismum suscipientes Ecclesiae inferuntur promissiones de remissione peccatorum.... fides confirmatur.

Baptisme is not onelie a signe of profession, and marke of difference, whereby Christian menne are discerned, but it is also a signe of our newe birth, whereby thei that receive Baptisme rightlie, are grafted in the Church, the promises of forgiveness of sinne.... faith is confirmed.

(Hardwick 300)

Art. XXVIII. of XLII. Arts. of 1552. (*Hardwick 300*)

I confesse that the sacramentes are depraved and corrupte.... when they are applied to anye other use then that our faith thereby shuld be wholly confirmed towards Him. Confession subscribed by students of the University of Geneva. Works VI. 366.

de la grace de Dieu, et par ce moyen aider et soulager notre foi.

We believe that the sacraments are added to the Word for more ample confirmation, that they may be to us pledges and seals of the grace of God, and by this means aid and comfort our faith. French Confession. Art. XXXIV. Schaff's Creeds 378

Sunt in hoc a Domino instituta, ut stabiliendae augendaeque fidei serviant.

Our Lord has instituted them (sacraments) for the express purpose of helping to establish and increase our faith.

Inst. IV. XIV. 9

There can be no doubt as to the source of the following. Three or four quotations can be given from Calvin's pen, any one of which might be claimed as the source. These indeed are given.

Et per horum sacramentorum participationem obsignaret in mentibus nostris promissionum suarum fiduciam.

The use of them (the sacraments) is to seale the promises of God in our hearts.

Calvin's Catechism.

By participatioun of the same sacramentis to seall in thair heartis the assurance of His promiseis.

We have nede of sacraments as of salves which are to ratifie the promises of God in our heartes.

Confession subscribed by students in the University of Geneva. (Works VI. 366)

Which sacramentes Christ hathe left unto us as holie signes and seales of God's promesses. Genevan Confession (Works IV.172)

In setting furth bread and wyne to eat and drink, He confirmeth and sealleth His promiseis. (Works III. 73)

Spiritualiter per sacramenta fidem alit, quorum unicum officium est, ejus promissiones oculis nostris spectandas subjicere, imo nobis earum esse pignora.

He spiritually nourishes our faith by means of the sacraments, whose/

whose only office is to make His promises visible to our eye, or rather, to be pledges of His promises.

Inst. IV. XIV. 12.

Zwingli's teaching that the sacraments are naked and bare signs is emphatically denied, and three statements are quoted which run on similar lines. These were probably in the thoughts of the framers of the Confession and may have suggested the words in which they condemn the teaching.

Itaque manifestissimae
vanitatis eos damnamus, qui
affirmant sacramenta nihil
aliud esse praeterquam nuda
signa.

Haec rerum arcanarum symbo-
la non nudis signis, sed signis
simul et rebus constant.

These be tokens of secret
thynges, not naked synges, but
they are synges and verities
together.

And thus we utterlie
dampne the vanitie of those
that affirme sacramentis to
be nothing else but naked
and bair signes.

1st. Helvetic Confession. Art.
XXI. (Schaff's Creeds. 223)

Jam sacram illam carnis et sanguinis sui communicationem, qua vitam suam in nos transfundit Christus, non secus acsi in ossa et medullas penetraret, in coena etiam testatur et obsignat: et quidem non objecto inani aut vacuo signo.

That sacred communion of flesh and blood by which Christ transfuses His life into us, just as if it penetrated our bones and marrow, He testifies and seals in the Supper, and that not by presenting a vain or empty sign.

Inst. IV. XVII. 10.

Sacramenta neque inanes esse figuras neque externa tantum pietatis insignia sed promissionum. Dei sigilla, testimonia spiritualis gratiae ad fidem fovendum et confirmandam.

The sacraments are neither empty figures nor outward badges merely of piety, but seals of the promises of God, attestations of spiritual grace for cherishing and confirming faith.

The Consensus of Faith. Niemeyer 204. (Schaff's Creeds of Christendom 473)

The statement in this chapter on baptism is very short, and ~~many statements so strikingly similar~~ are found elsewhere, so that it is difficult to select and assent that any one in particular is the source. This is obvious when the following quotations are closely examined.

Persuasissimum habemus,
per baptismum nos in Chris-
tum inseri, Christi justitiae
participes fieri, per quam
peccata nostra teguntur, prop-
ter quam veniam et gratiam
impetremus.

We assuredlie beleve,
that by Baptisme we ar in-
grafted in Christ Jesus to
be maid partakaris of His
justice, by the whiche our
synes are covered and re-
mitted.

By one baptisme, we are al-
made clean and purified, and
by the which we ar ingrafted in
Christ, and purified from our
sinnes. ^{on}
Balnaves Justification
^Δ
(Works III. 523.)

Be baptisme is signifeit...
that we ar cled with Chrystis
justice, oure synis and filthi-
nes being weschit away in His
blude. (Works IV. 123)

Our Lorde represented unto
us in baptism the remission of
our sinnes.

Calvin's Catechism Art. XXI.

As by Baptisme once receyved, is signified that we being
straungers from God by originall synne, are receyved into His
familie and congregation, with full assurance, that althoghe this
roote of synne lye hyd in us, yet to the electe it shal not be
imputed. Genevan Confession. (Works IV. 172)

The different points are clearly stated in the Insti-
tutes.

Baptismus signum est initiationis ... ut Christo insiti inter
filios Dei censeamur... instar signati cujusdam diplomatis, quo
nobis confirmet, peccata nostra omnia sic deleta, inducta, obli-
terata esse: ne unquam.... imputentur.

Baptism is the initiatory sign... that being ingrafted into
Christ we may be accounted children of God..... it is a kind of
sealed instrument by which He assured us that all our sins are so
deleted/

deleted, covered and effaced that they will never be imputed.

IV. XV. 1.

The French Confession agrees.

Nous en confessons seulement deux, communs a toute l'Eglise, desquels le premier, qui est le bapteme, nous est donne pour temoignage de notre adoption; parce que la nous sommes entes au corps de Christ.

We confess only two sacraments, common to the whole church, of which the first, baptism, is given as a pledge of our adoption, for by it we are grafted into the body of Christ.

French Confession. Art. XXXV. (Schaff's Creeds 379.)

There can be no doubt as to the source of the following.

Item quod in coena recto
et legitimo usu Christus ita
nobiscum sese jungat, ut fiat
animarum nostrarum verus vic-
tus, verum alimentum.

And also, that in the Sup-
per, ryghtlie used, Christ is
so joyned with us, that He
becumis the verray nurishment
and foode of our saullis.

I confess that it (the Lord's
Supper) is a testimonie to us
that Jesus Christe fedeth and
nourisheth us with His flesh and
blood that we might be one with
Him, and that His life shulde be
communicat unto us.

Confession subscribed by stu-
dents in the University of Ge-
neva. (Works VI. 366.)

C'est que le corps et le sang
de Jesus Christ ne servent pas
moins de manger et de boire a
l'ame.

For the body and blood of
Jesus Christ give food and drink
to the soul.

French Confession. Art. XXXVII.
(Schaff's Creeds 381.)

Then follows the denial of the transubstantiation of the
bread and the wine.

Calvin's Catechism gives the most concise statement on
the/

the point and is doubtless the source of the words of the Confession.

Neque confestim ullam
naturae panis in corpus
Christi, aut vini in ejus
sanguinem transubstantiatio-
nem imaginamur, quemadmodum
Papistae perniciosissime
docuerunt et crediderunt.

Not that we imagine any
transsubstantiatioun of bread
into Christis naturall body,
and of wyne in His naturall
bloode (as the Papistis have
perniciouslie taught and
dampnablie beleved).

His body is not presently
included in the bread, neither
His blood contained within the
wine.

Calvin's Catechism.

Praesentia Christi in sacra-
mento minime talis somnianda no-
bis est, qualem Romanae Curiae
artifices confinxerunt, acsi lo-
cali praesentia corpus Christi
manibus attrectandum.

We are not to dream of such
a presence of Christ in the sa-
crament as the artificers of the
Romish Court have imagined, as
if the body of Christ, locally
present, were to be taken into
the hands.

Inst. IV. XVII. 12.

Quod corpus et sanguis Christi essentialiter et corporaliter
ex Scriptura sacra non potest demonstrari.

The essential and corporeal presence of the body and blood of
Christ cannot be demonstrated from the Holy Scripture.

The IVth. of the X. theses of Berne 1528.

(Schaff's Creeds 209.)

The following long quotation is really more an argument
against the doctrine of transubstantiation than a statement of
doctrine.

Panis et vini transubstantiatio in Eucharistia ex sacris lite-
ris probari non potest, sed apertis Scripturae verbis adversatur
et multarum superstitionum dedit occasionem.

Quum/

Quum naturae humanae veritas requirat, ut unius ejusdemque hominis corpus in multis locis simul esse non potest, sed in uno aliquo et definito loco esse oporteat, idcirco Christi corpus in multis et diversis locis, eodem tempore, praesens esse non potest. Et quoniam ut tradunt sacrae literae, Christus in coelum fuit sublatus, et ibi usque ad finem seculi est perman- surus, non debet quisquam fidelium carnis ejus et sanguinis Realem et Corporalem (ut loquuntur) praesentiam in Eucharistia vel credere vel profiteri.

Transubstantiation, or the change of the substance of breade and wine into the substance of Christes bodie, and bloude, can- not bee proved by holie writte, but is repugnant to the plaine woordes of Scripture, and hath geven occasion to many super- sticions.

Forasmoeche as the trueth of manne's nature requireth that the bodie of one, and the self same manne cannot be at one time in diverse places, but must nedes be in some one certaine place Therefore the bodie of Christe cannot bee presente at one time in many, and diverse places. And because (as holie Scripture doeth teache) Christe was taken up into heaven, and there shall continue unto the ende of the worlde, a faithful man ought not, either to beleve, or openlie to confesse the reall, and bodilie presence (as thei terme it) of Christes fleshe, and bloude, in the sacramente of the Lordes Supper.

Art. XXIX. of XLII. Arts. of 1552. (Hardwick 302.)

The work of the Holy Spirit when communicants partake of the elements in the sacrament of the Supper, is clearly sta- ted and the Confession is in complete agreement with Calvinism and the French Confession.

There is a close resemblance between the form of expression.

Sed hanc unionem et con-
junctionem, quae nobis est
ea vero sacramentorum usu
cum Christi corpore, Spiritus
sanctus/

I beleve that, by the
secrete and incomprehensible
vertue of His Spirite, He
quickeneth oure soules with
the/

sanctus in nobis operatur.

But this union and communion whiche we have with the body and bloode of Christ in the ryght use of the sacraments, is wrocht by operation of the Holy Ghost.

the substance of His bodye and of His blood.

Confession subscribed by students in the University of Geneva. (Works VI. 367.)

Nous croyons que par la vertu secrete et incomprehensible de son Esprit, il nous nourrit et vivifie de la substance de son corps et de son sang.

We believe that by the secret and incomprehensible power of His Spirit He feeds and strengthens us with the substance of His body and of His blood.

French Confession. Art. XXXVI.
(Schaff's Creeds 380.)

Itaque sic inter Spiritum sacramentaque partior, ut penes illum agendi virtus resideat, his ministerium duntaxat relinquatur: idque sine Spiritus actione inane ac frivolum: illo vero intus agente, vimque suam exserente, multae energiae refertum.

Wherefore, in distributing between the Spirit and the sacraments, I ascribe the whole energy to Him, and leave only a ministry to them: this ministry, without the agency of the Spirit, is empty and frivolous, but when He acts within, and exerts His power, it is replete with energy.

(Inst. IV. XIV. 9.)

A number of passages is given showing a marked likeness to the next extract from the Confession - the closest resemblance being found in the first two.

Spiritus Sanctus qui nos verae fidei alis evehit ultra omnia corporea et terrena, aut quae oculis carni possint; nobisque proponit epulandum verum/

If we will have the substance of the sacrament we must lift up our hearts into heaven, where our Saviour Christ is.

Calvin's Catechism.

The/

verum corpus Christi....et
verum sanguinem... quod in
coelis...nunc.

The only waye to dispose
our soules to receive nourish-
ment and quickening of His

The Holy Ghost who by trew
faith caryes us above all
thingis that ar visible, car-
nall, and earthlie, and maikis
us to feid upoun the body and
bloode of Christ.... whiche
now is in the heavin.

substance, is to lift up our
mindes by fayth above all thin-
ges worldlye and sensible, and
therby to entre into heaven,
that we may finde and receive
Christ. (Works IV. 194.)

He fedeth and nourisheth us with His flesh and blood.

Confession subscribed by students in University of Geneva.

(Works VI. 366.)

We confess that the Lordis Supper is ane holie actioun, or-
daynit of God, in the whilk the Lord Jesus, by earthlie and visi-
bill thingis, sett befor us lifteth us up unto hevinlie and in-
visibill thingis. (Works III. 73.)

Nam ut Christum illic rite apprehendant pie animae, in coelum
erigantur necesse est.

That the pious soul may duly apprehend Christ in the sacrament,
it must rise to heaven. (Inst. IV. XVII. 36.)

Summa sit, non aliter animas nostras carne et sanguine Christi
pasci.

The sum is that the flesh and blood of Christ feed our souls.

Inst. Iv. XVII. 10.

Et ainsi, tous ceux qui apportent a la table sacree de Christ
une pure foi comme un vaisseau recoivent vraiment ce que les
signes y testifient; c'est que le corps et le sang de Jesus Christ
ne servent pas moins de manger et de boire a l'ame, que le pain
et le vin font au corps.

And thus all who bring a pure faith like a vessel, to the sac-
red table of Christ, receive truly that of which it is a sign; for
the body and the blood of Jesus Christ give food and drink to the
soul, no less than bread and wine nourish the body.

French/

French Confession. Art. XXXVII. (Schaff's Creeds 381.)

Although Christ does not now tabernacle among men since He is in heaven, yet true believers have a live communion with Him as they partake of the bread and the wine. This is here stated and almost the exact words are found in the sources given.

Id autem corpus ipsum, jam gloriosum et immortale, quod nunc in coelis est, quanquam tanto distet a nobis intervallo, qui nunc mortales in terra degimus; hoc tamen constanter tenemus, panem quem frangimus communionem esse corporis Jesu Christi, et calicem cui benedicimus, sanguinis ejus item esse communionem.

And yit, notwithstanding the far distance of place, whiche is betwixt His bodye now glorified in the heavin, and us now mortall in this earth, yit we most assuredlie beleve, that the bread which we break is the communion of Christis body, and the cupp which we bliss, is the communion of His bloode.

Although He be in heaven, yet I beleve that.... He quickeneth oure soules with the substance of His bodye and of His blood.

Confession subscribed by students in University of Geneva.

(Works VI. 367.)

Atque adeo rite, digne et cum fide sumentibus, panis quem frangimus est communicatio corporis Christi: similiter poculum benedictionis, est communicatio sanguinis Christi.

Insomuche that to soche as rightlie, worthelie, and with faiethe receive the same, the breade whiche we breake is a communion of the bodie of Christe: likewise the cupp of blessing is a communion of the bloode of Christ.

Art. XXIX. of XLII. Arts. 1552.

(Hardwick 302.)

Several points are dealt with in the next extract from the Confession. No single source has been found which deals with the several points, but these are covered by the authorities which are quoted. It is very difficult to attempt to parallel these. A careful perusal of what is tabulated shows the truth of the statement/

statement made that the points are all treated.

Itaque confitemur, et procul dubio credimus, quod fideles, in recto coenae dominicae usu, ita corpus Domini Jesu edant, et sanguinem bibant, ut ipsi in Christo maneant, et Christus in eis: quin et caro de carne ejus, et os ex ossibus ejus ita fiunt, ut quemadmodum carni Christi.... divinitas vitam et immortalitatem largita est; ita ut carnem Jesu Christi edimus, et bibimus ejus sanguinem eisdem et nos praerogativis donamur.

So that we confesse and undoubtedly beleve, that the faithfull, in the ryght use of the Lordis Table, so do eate the body, and drynk the blode of the Lord Jesus, that He remaneth in thame and thai in Him; yea, that thai are so made flesche of His flesche, and bone of His bones, that as the Eternall Godheid hath gevin to the flesche of Christ Jesus lyfe and immortalitye, so doeth Christ Jesus His flesche and bloode eaten and drunken by us, give to us the same prerogatives.

Concerning the Lordes Supper, I confesse that it is a testimonie to us of the unitie that we have with Jesus Christe: forasmuch as ... He feedeth and nourisheth us with His flesh and blood, that we might be one with Him, and that His life shulde be communicat unto us.

Confession subscribed by students in University of Geneva.

(Works VI. 366.)

Nous confessons que la sainte cene nous est un temoignage de l'union que nous avons avec Jesus Christ, d'autant qu'il n'est pas seulement une fois mort et ressuscite pour nous, mais aussi nous repait et nourrit vraiment de sa chair et de son sang a ce que nous soyons un avec lui, et que sa vie nous soit commune.

We confess that the Lord's Supper is a witness of the union which we have with Christ, inasmuch as He not only died and rose again for us once, but also feeds and nourishes us truly with His flesh and blood, so that we may be one in Him, and that our life may be in common.

French Confession. Art. XXXVI.

(Schaff's Creeds 380.)

The teaching is well and concisely put in the following.

Our/

Our Lord did ordaine the Lord's Supper to put us in assurance, that by the distribution of His bodie and blood our soules are nourished in the hope of life everlasting.

Calvin's Catechism.

Nor are some of the points less distinctly stated in these words.

In setting forth bread and wyne to eat and drink.... He giveth unto us Himself, to be receaveit with faith, and not with mouth, nor yit by transfusioun of substance. But so through the vertew of the Halie Gaist, that we, being fed with His flesche, and refreshcheit with His blude, may be renewit to immortalitie.

(Works III. 473.)

Calvin sets forth the points in the following quotations.

Neque aliter quadraret analogia signi, nisi alimentum suum animae in Christo reperirent: quod fieri non potest, nisi nobiscum Christus vere in unum coalescat nosque reficiat carnis suae esu et sanguinis potu.

There would be no aptitude in the sign, did not our souls find their nourishment in Christ. This could not be, did not Christ truly form one with us, and refresh us by the eating of His flesh, and drinking of His blood.

Inst. IV. XVII. 10.

Est sacramenti pars promissionem illam qua carnem suam vere cibum testatur, et sanguinem suum potum, quibus in vitam aeternam pascimur, qua se panem vitae affirmat, de quo qui manducaverit, vivet in aeternum obsignare et confirmare.

It is the part of a sacrament to seal and confirm that promise by which He testifies that His flesh is meat indeed, and His blood drink indeed, nourishing us unto life eternal, and by which He affirms that He is the bread of life, of which, whosoever shall eat, shall live for ever.

Inst. IV. XVII. 4.

Spiritus Sanctus, qui a vera Christi institutione nunquam potest excludi, non committet, ut hujus mysticae actionis fructu fideles frustrentur/

frustrentur.

The Holy Spreit, whiche can never be devided frome the ryght institutioun of the Lord Jesus, will not frustrat the faythfull of the frute of that misticall actioun.

The wine asureth us that our Lord Jesus giveth it unto our soule to drink whereby we should not doubte to receive the frute and benefite thereof.

Calvin's Catechism.

The remaining extract from the Confession has not any clearly defined source. The two quotations which are given are nearest to the Confession of any that have been traced.

Neque enim eum signis exhibemus hominem, qui rei quae per ea significatur est exhibendus: neque rursus ea contemnimus, aut vana et inutilia esse arbitramur.

So that we will neather wirschip the signes in place of that which is signifield by thame; neather yit do we dyspyse and interprete thame as unprofitable and vane.

Porro nobis duo cavenda sunt vitia: ne aut in extenuandis signis nimii, a suis mysteriis ea divellere, quibus quodammodo annexa sunt, aut in iisdem extollendis immodici, mysteria interim etiam ipsa nonnihil obscurare videamur.

Moreover, two faults are to be avoided. We must neither, by setting too little value on the signs, dissever them from their meanings to which they are in some degree annexed, nor by immoderately extolling them, seem somewhat to obscure the mysteries themselves.

Inst. IV. XVII. 5.

The following from the Genevan Confession states the two points given in the Confession, but adds what happens if they are not avoided.

Whosoever reserveth and worshippeth these sacraments, or contrariwyse contemneth them in tyme and place, procureth to himself damnation.

Works IV. 172.

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CHAPTER XXII.

The title of this XXIIth. chapter is "'Off the ryght administratioun of the sacramentis", and the important statements in it have been traced to their sources. The details do not appear to bear resemblance to any other confessions on which the Confession under consideration evidences elsewhere considerable dependence.

The sources which are given for the first extract from the Confession all bear some likeness to it. That from the XLII. Arts. of 1552 is perhaps the best of them all, as it deals fully with the several points.

CONFESSION.

Ad rectam sacramentorum administrationem duo arbitramur esse necessaria; alterum, ut ea ministratio per legitimos fiat ministros: legitimos autem eos esse asserimus, quibus verbi prædicatio commissa est, modo legitime ab aliqua electi sint ecclesia.

That sacramentis be ryghtlie ministred, we judge twa thingis requisit; the one, that thei be ministred be lauchfull ministeris, whome we affirme to be onlie thei that ar appointed to the preaching of the Worde.... thei being men lauchfullie chosin thairto by some Kirk.

SOURCES.

Non licet cuiquam sumere sibi munus publice prædicandi; aut administrandi sacramenta in Ecclesia nisi prius fuerit ad hæc obeunda legitime vocatus et missus. Atque illos legitime vocatos et missos existimare debemus qui per homines, quibus potestas vocandi ministros atque mittendi in vineam Divini publice concessa est in Ecclesia, cooptati fuerint et asciti in hoc opus.

It is not lawful for any man to take upon him the office of Publique preaching, or ministring the sacramentes in the congregation, before he be lawfullie called, and sent to execute the same And those we ought to judge lawfullie called and sent, whiche be chosen, and called to this woorke by/

by menne who have publike
auctoritie geven unto them in
the congregation, to cal and
sende ministres into the Lordes
vineyarde.

Art. XXIV. of XLII. Arts. 1552

(Hardwick 294)

The Augsburg Confession puts the points very briefly.

Docent, quod nemo debeat in Ecclesia publice docere, aut sacramenta administrare nisi rite vocatus.

They teach that no man should publicly in the church teach, or administer the sacraments, except he be rightly called.

Art. XIV. (Schaff's Creeds 16.)

To the question To whom belongeth the ministration of baptisme and the Lord's Supper? Calvin's Catechism answers:

Unto them who have the charge to preach openly in the church, for the preaching of God's Worde and the ministration of the sacraments be things jointly belonging to one kinde of office.

En sanctam inviolabilem, perpetuamque legem impositam iis, qui in apostolorum locum succedunt, qua mandatum accipiunt de Evangelii praedicatione, et sacramentorum administratione.... colligere licet, in pastorum quoque functione has esse duas praecipuas partes, Evangelium annuntiare, et sacramenta administrare.

Such is the sacred, inviolable, and perpetual law, enjoined on those who succeed to the place of the Apostles, they receive a commission to preach the Gospel and administer the sacraments. we may infer (from passages quoted) that the two principal parts of the office of pastors are to preach the Gospel and administer the sacraments. (Inst. IV. III. 6.)

Habemus esse hanc ex verbo Dei legitimam ministri vocationem, ubi ex populi consensu et approbatione creantur, qui visi fuerint idonei.

We see that ministers are legitimately called according to the Word of God, when those who may have seemed fit are elected on the consent/

consent and approbation of the people.

(Inst. IV. III. 15.)

ut
Ergo, quis censeatur verus ecclesiae minister, primo rite vocatus sit oportet.

Therefore if any would be deemed a true minister of the church, he must first be duly called.

(Inst. IV. III. 10.)

✓ The Confession proceeds to state the second requisite to the proper ministration of the sacraments, and the sources for its statements are unmistakable. Strict regard is to be paid to what God's Word enjoins.

Alterum, ut sub ea elementorum forma, et in eum morem administrantur quem Deus instituit.

The other, That thei be ministered in sic elementis, and in sic sorte as God hath appointed.

If thou bee called to the office of minister of the Worde of God.... minister the sacramentes in their due forme, according to the Word of God.

Works III. 531.

The sacramentis of the New Testament aucht to be ministred as thei war institute by Christ Jesus.

Works I. 194.

No point I find enjoined to Christ's ministers, but onlie.... to minister the sacraments in such simplicitie as from Him they had recaved them. Knox's Letter to Mrs. Anna Lock.

(Works VI. 13.)

The Confession does not hesitate to assert that the ministers of the Romish Church did not meet the requirement inasmuch as they were not true ministers of Christ Jesus. The authority for, as it is also the source of the statement, is Knox himself in his letter to Mrs Anna Lock.

Eaque causa est, cur in sacramentorum participatione a papisticae ecclesiae communione

Your sacraments (Romish) wer ministred.... be those who to Christ Jesus wer no true

abhorremus, primum, quod
eorum ministri Christi mini-
stri non sunt,

And thairfoir, it is, that
we flye the societie with the
Papisticall Kirk, in partici-
patioun of thair sacramentis;
first, becaus thair ministeris
ar no ministeris of Christ
Jesus.

ministers.... Your ministers
before, for the most part, were
none of Christ's ministers,
but masse-mumming priests....
the true ministers of them
(the sacraments) be onlie those
that be appointed to preache,
and also doe preache Christ Je-
sus.

But suche wer not your mini-
sters, for the most part....
None can be a lawful minister
of Christ's sacrament, who first
is not a minister of His blessed
Word. Works VI. 12-14.

The Confession is very much against women administering
baptism and claims to have the warrant of Scripture for this:
And it has the support of the Council of Carthage, as is stated
in the quotation from the Institutes.

Et foeminis, quas Spiritus
Sanctus ne docere quidem in
ecclesia patitur, illi per-
mittunt, ut etiam baptismum
administrent.

Yea, thei suffer wemen, whome
the Holy Ghost will not suffer
to teache in the congregatioun,
to baptise.

I suffer not a woman to teach
1st. Timothy II. 13.

Neque aut mulieribus aut ho-
minibus quibuslibet mandavit
Christus ut baptisarent; sed
quos Apostolos constituerat, iis
mandatum hoc dedit.

Christ did not give command
to any men or wemen whatever to
baptise, but to those whom He
had appointed Apostles.

Inst. IV. XV. 20.

De mulieribus porro citra ullam exceptionem sancitum fuit in
concilio Carthaginensi ne baptisare omnino praesumant.

With regard to women, it was decreed, without exception, in the
Council/

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Council of Carthage, that they were not to presume to baptise
at all (Ibid)

The second reason for having nought to do with the sacraments, as these were seen in the Romish Church, is now expressed and the excerpts given as sources are very much akin to, parallel with, the Confession.

Deinde, quod utrumque
sacramentum ita suis com-
mentis adulterarint, ut ejus
ceremoniae, quae a Christo
peracta est, nulla pars an-
tiquam et genuinam suam re-
tineat puritatem: nam oleum,
sal, sputum, coeteraque id
genus in baptismo, mera sunt
hominum commenta: panis vene-
ratio, adoratio, per urbes
et vicos gestatio, in pixide
conservatio, non est sacra-
mentorum Christi usus sed
prophanatio.

Secoundlie, Becaus thei
have so adulterat, both the
one sacrament and the other,
with thair awin inventionis,
that na pairte of Christis
actioun abydeth in the ori-
ginall puritie; for oyle,
salt, sputtle, and siclyk
in baptisme, are but menis in-
ventionis; adoratioun, vene-
ratioun, bearing throcht
streittis and townes... are
prophanatioun of Christis
sacramentis.

The/

Such ceremonyes as God hes
ordeyned we allow, and with reve-
rence we use thame. But the ques-
tioun is of these that God hes
nott ordeyned, such as, in Bap-
tisme, ar spatill, salt, can-
dill, ~~cuide~~, hardis oyle, and
the rest of the Papisticall in-
ventionis.

(Works I. 197.)

Sacramentum Eucharistiae ex
institutione Christi non servaba-
tur, circumferebatur, elevabatur
nec adorabatur.

The sacramente of the Lordes
Supper was not commaunded by
Christes ordinaunce to be kepte,
caried about, lifted up, nor
worshipped.

Art. XXIX. of XLII. Arts.

(Hardwick 304, 305.)

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The reference to the withholding of the cup from the laity is based on Knox's statement in "The Mass is idolatry".

Iidem quoque sacrilegio
se alligarunt, cum alteram
sacramenti partem, hoc est,
sacrum calicem, populo sub-
straxerunt.

Who also have committed
sacrilege, stealling frome
the people the one parte of
the sacrament, to witt, the
blessed cupp.

Of the cuppe ye (Papistis)
reservit to yow..... ye for-
bad that any layit presumit to
drink thairof.

Works III. 50.

In the concluding part of the chapter the doctrine of the Mass is treated, and, as was to be expected, what is said has as its source what Knox says in "The Mass is idolatry". There Knox says practically the same thing as the Confession only in fewer words.

Sed quid sacerdotes miss-
ando spectent, quam opinionem
de missa velint haberi, ipsa
missae verba, ipsi doctores
eorum judicabunt, quippe qui,
tanquam conciliatores ecclesi-
ae cum Christo, sacrificium Deo
Patri offerant propitiatorium
pro peccatis vivorum et mor-
tuum.

But to what end, and in what
opinioun the preastis say thair
masses, lett the wordis of the
same, thair awin doctouris and
writtingis witness, to witt,
that thei do offerr unto God
the Father ane sacrifice pro-
pitiatore/

But the Mass is instituted,
as the plane wordis thairof and
thair awin lawis do witness, to
be a sacrifice for the synnis of
the quick and the dead.

Works III. 65.

propitiatorie for the synnes
of the quick and the dead.

Hanc nos eorum doctrinam
velut contumeliosam adversus
Jesum Christum rejicimus et
detestamur; quippe quae unico
sacrificio, semel ab eo pro
omnibus qui sanctificabuntur
oblato detrahat, et velut
parum efficax in eum usum co-
arguat.

Which doctrine, as blasphem-
ous to Christ Jesus, and mack-
ing derogatioun to the suffici-
encie of His onlie sacrifice,
ones offered for purgatioun
of all those that shalbe sancti-
fied, we utterlie abhorr, detest,
and renunce.

The Masse is blasphemous un-
to Chryst and His Passioun....
For in so far as it offereth or
permitteth remissioun of synnis,
it imputeth imperfection upon
Chryst and His sacrifice; affir-
myng that all synnis wer not re-
mittit by His death.

Works III. 65.

CHAPTER XXIII.

Of this brief XXIIIrd. chapter on "To whom sacramentis
apparteane"; only two sentences have been traced to sources, but
these are clearly defined. The resemblance is particularly marked
in the Confession subscribed by students in the University of Ge-
neva and in the Augsburg Confession.

CONFESSION.

Baptismum existimamus
communicandum infantibus
fidelium..... itaque dam-
namus errorem anabaptistarum,
qui/

SOURCES.

I confesse that the infantes
of the faithfull oght to be re-
ceived into the church by Bap-
tisme. And herein I deteste
the/

qui ante fidem et rationis
usum negant ad pueros per-
tinere baptismum.

We confesse and acknow-
ledge that Baptisme apper-
teaneth to the infantis of
the faithfull.... And so we
dampne the errour of the
Anabaptistes, who deny bap-
tisme to apperteane to chil-
dren, befoir that thei have
faith and understanding.

the errour of the Anabaptistes.

Confession subscribed by stu-
dents at University of Geneva.

Works VI. 366.

De Baptismo docent.... quod
pueri sint baptisandi.... Dam-
nant Anabaptistas qui improbant
Baptismum puerorum.

Of baptism they teach....
that children are to be baptised.
...They condemn the Anabaptists
who allow not the Baptism of
children.

Augsburg Confession. Art. IX.

Schaff's Creeds 13.

What follows has a distinct bearing on, as it indeed is
suggestive of, the statements of the Confession.

If we deny baptism to little children we should be by that mean-
es destitute of the express signe of God's bountifull mercie to-
wards our children..... Children ought to be baptised in token
that they are inheritors of the blessing of God, which is promised
to the seed of the faithfull.

Calvin's Catechism.

Or, bien que ce soit un sacrement de foi, neanmoins parce que
Dieu recoit en son Eglise les petits enfants avec leurs peres,
nous disons que par l'autorite de Jesus Christ les petits enfants
engendres des fideles doivent etre baptises.

Nevertheless, although it is a sacrament of faith, yet as God
receives little children into the church with their fathers, we
say, upon the authority of Jesus Christ, that the children of be-
lieving parents should be baptised.

French Confession. Art. XXXV.

Schaff's Creeds 379.

Mos ecclesiae baptisandi parvulos et laudandus et omnino in
ecclesia/

ecclesia retinendus.

The custome of the church to christen yonge children, is to bee commended, and in any wise to bee reteined in the churche.

Art. XXVIII. of XLII. Arts. of 1552.

(Hardwick 300)

CHAPTER XXIV.

This XXIVth. chapter which treats "Of the Civile Magistrat" is on the whole traceable to its sources. Some sentences bear a marked resemblance to what is given as their source, while others lack this quality, and the most that can be claimed for them is that they are suggestive of what is found in the Confession.

The opening sentence is in marked agreement with the extracts which are placed parallel with it.

CONFESSION.

SOURCES.

Agnosceimus item et confitemur imperia, regna, dominatus, et civitates, divisas et institutas esse a Deo.

We confesse and acknowlege impyres, kyngdomes, dominiounis and cities to be distincted and ordaned by God.

God hath established kingdomes, power and gouvernement.

Confession subscribed by students in the University of Geneva. Works VI. 367.

Dieu a etabli les royaumes, republicques et toutes autres sortes de principautes.

God has established kingdoms, republics, and all sorts of principalities.

French Confession. Art. XXXIX.
Schaff's Creeds. 362.

Probably in stating that the powers and authorities in these are God's holy ordinance the framers of the Confession had the Holy Scriptures in their thoughts. Other Confessions etc. express/

express the same truth in much the same language.

Agnosceamus..... jus et
potestatem esse ex ordinatione
Dei.

There is no power but of
God; the powers that be are
ordained of God.

We confesse.... the powers
and authorities in the same
to be God's holy ordinance.

Romans XIII.1.

By me kings reign, and prin-
ces decree justice. By me prin-
ces rule, and nobles, even all
the judges of the earth.

Proverbs VIII. 15, 16.

The most High ruleth in the kingdom of men, and giveth it to
whomsoever He will.

Daniel IV. 32.

Several other possible sources are given.

Magistratus civiles est a Deo ordinatus atque probatus.

The Civile Magistrate is ordeined and allowed of God.

Art. XXXVI. of XLII. Arts. of 1552.

(Hardwick 314)

Calvin is very clear on the point.

There is none authoritie of Princes or Magistrats or Maisters,
neither any other office or title or preeminence, but such as
God hath ordeinēd.

Calvin's Catechism. Art. XXVIII.

Inter ipsos magistratus tametsi variae sunt formae, nullum
tamen discrimen hac in parte est, quin pro Dei ordinibus suscipi-
endae a nobis omnes sint.

Though among magisterial offices themselves there are different
forms, there is no difference in this respect, that they are all
to be received by us as ordinances of God.

Inst. IV. XX. 7.

In oppin audience thay (ministers) declair the auctoratie of
Princeis and magistratis to be of God.

Works I. 410.

Dieu a etabli.... tout ce qui appartient a l'Etat de justice,
et in veut etre reconnu auteur.

God/

God has established.... all that belongs to a just govern
and wishes to be considered as their author.

French Confession. Art. XXXIX.

Schaff's Creeds 382.

Nothing has been traced precisely like the next extract
from the Confession. The nearest that has been found is quoted.

Itaque quicumque id agit,
ut jamdiu corroboratum in-
ter homines civilem ordinem
aut tollat aut conturbet,
eum nos asserimus non modo
humani generis esse inimi-
cum, sed adversus expressam
Dei voluntatem impium gerere
bellum.

So that whosoever goes
about to tack away or to con-
found the haill state of ci-
vile policies, now lang es-
tablisched, we affirme the
same men not onlie to be en-
nemyes to mankynd, but also
wickedlie to feght against
Godis expressed will.

Nous detestons ceux qui vou-
draient rejeter les superiorites,
mettre communaute et confusion
de biens, et renverser l'ordre
de la justice.

We detest all those who would
like to reject authority, to es-
tablish community and confusion
of property, and overthrow the
order of justice.

French Confession. Art. XL.

(Schaff's Creeds 382.)

The authorities are many for the statement of the Con-
fession regarding the attitude to be assumed towards those who are
placed in authority, and it is difficult to make the right selec-
tion. The following may be considered good.

Praeterea asserimus atque
affirmamus, iis qui autoritate
justa funguntur, omnem laudem,
homorem, et reverentiam esse
deferendam.

We farther confesse and ac-
knowledge/

Let every soul be subject un-
to the higher power.

Romans XIII. 1.

Your estate and office is
great, and not to bee contemned,
but of all men to be praised and
commended/

acknowledge, that sic personis
as are placed in authoritie
are to be loved, honoured,
feared, and holden in most
reverent estimatioun.

commended, of your subjects
feared, revered and also
loved.

(Works III. 529.)

Not only for his sake we suf-
fer our superiours to beare
rule, but also that we honor
and esteme them with all rever-
ence.

Confession subscribed by stu-
dents in University of Geneva.

(Works VI. 367.)

Dico, ordinem ipsum honore et reverentia dignum esse, ut qui-
cunque praesunt, apud nos sint in pretio et venerationem obtine-
ant praefecturae suae respectu.

I say, that the station itself is deserving of honour and re-
verence, and that those who rule should, in respect of their of-
fice, be held by us in esteem and veneration.

Inst. IV. XX. 22.

I acknowlage to belonge to this church a politicall magistrate..
to whom we must rendre honor.

Genevan Confession. (Works IV. 173)

In oppin audience Prechearis affirme that they (Princeis and
Magistratis) aucht to be honourit, feirit etc.

(Works I. 410.)

The honor that God commandeth to be geven to magistrates.....
conteyneth in itself in all thinges love and reverence.

Letter to the Queen Regent (Works IV. 78.)

The Confession passes on to the enunciation of the du-
ties devolving on the magistrate; and again the sources are clear-
ly defined.

Propterea, quod cum vices
Dei inter homines gerant....
quibus/

The sworde is geven unto you
by God, for maintenance of the
innocent/

quibus gladium dedit, ut
bonos tueantur, et innoxios
animadvertant.

innocent, and for punishment of
malefactors.

The Appellation.

(Works IV. 482.)

Becauss that thei are the
lieutennentis of God.... to
whome by God is gevin the
sweard, to the praise and
defence of good men, and to
revenge and puniss all open
malefactouris.

I acknowlage to belonge to
this church a politicall magis-
trate, who ministreth to every
man justice, defending the good
and punishinge the evell.

Genevan Confession.

(Works IV. 173.)

No man denieth but that the sworde is committed to the magis-
trate, to the end that he shulde punishe vice and mainteine vertue.

The First Blaste against the Regiment of Women.

(Works IV. 398.)

Thy prince as the supreame power, and every one having power
from him, are the ministers of God..... ordeined by God to the re-
venge of evill doers, and loving of the good doers.

Balnaves on Justification. (Works III. 539)

Praeterea, Deus Magistratui, ministro suo gladium et summam ex-
ternam potestatem. Bonis ad defensionem malis ad vindictam et
poenam delegavit.

Besides, God has given to the magistrate, His servant, a sword,
and supreme power, for a defence to the good and to the evil for
condemnation and punishment.

Basileensis Prior Confessio Fidei. Art. VIII.

Calvin treats of the duty of the magistrate at length
in the Institutes. The following quotation brings out the diffe-
rent points.

Videmus publicae innocentiae, modestiae, honestatis et tranquil-
litatis protectores statui ac vindices quibus studium unum sit,
communi omnium saluti ac paci prospicere.Id vero quum prae-
stare non possint, nisi viros bonos ab improborum injuriis prohi-
beant, oppressis adsint ope ac praesidio, potestate quoque armati
sunt/

sunt, qua palam maleficos ac facinorosos (quorum nequitia perturbatur vel exagitatur publica quies) severe coerceant.

We say that they (magistrates) are the ordained guardians and vindicators of public innocence, modesty, honour, and tranquillity, so that it should be their only study to provide for the common peace and safety..... But as rulers cannot do this unless they protect the good against the injuries of the bad, and give aid and protection to the oppressed, they are armed with power to curb manifest evil-doers and criminals, by whose misconduct the public tranquillity is disturbed or harassed.

(Inst. IV. XX. 9.)

Occidere Lex Domini prohibet: at ne impunita sint homicidia, gladium in manum suis ministris dat ipse Legislatoꝛ, quem in homicidas omnes exserant.

The Law of the Lord forbids to kill, but, that murder may not go unpunished, the Lawgiver Himself puts the sword into the hands of His ministers, that they may employ it against all murderers.

Inst. IV. XX. 10.

Scripture is not silent on this important subject, as is obvious from the following texts with which the Confession agrees.

"Rulers are not a terror to good works, but to the evil.... He is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Romans XIII. 3-4.)

Submit yourselves unto them that are sent by Him (God) for the punishment of evil-doers and for the praise of them that do well.

1st. Peter II. 13, 14.)

The duty of the magistrate is not restricted to civil affairs and policy, but extends to religion. His part is to reform and purge religion of false and so objectionable excrecences and to maintain the true religion. In stating this the Confession follows closely many others that deal with the subject. There/

There is between it and the others verbal agreement and the historical references are practically the same. As in other parts of the Confession so in this, the difficulty is to select the best references as there are so many from which to choose. The first quotation given as a source bears a striking resemblance to the Confession.

Praeterea affirmamus regum, principum, aliorumque magistratum, vel praecipuum esse munus ut religionem puram tueantur, adulteratam maculis purgent; neque enim ad civilis modo ordinis conservattionem, sed ad religionis etiam tutelam sunt instituti, ut idol^{at}atriam, omnemque superstitionem in ea oborientem opprimant; quod in Davide, Josaphat, Ezechia, Josia, aliisque regibus intueri licet, qui ob vehemens studium in puritate religionis tuenda, singularem consequuti sunt laudem.

Moreover to Kingis, Princes, Reullaris, and Magistratis, we affirme that cheiflie and maist principallie the reformatioun and purgatioun of the Religion apperteanes; so that not onlie thei are appointed for civile policy, but also for maintenance of the trew Religion, and for suppressing of idolatrie and superstitioun whatsomever/

The sworde is committed to the magistrate....To punishe vice....not onelie that whiche troubleth the tranquillitie and quiet estat of the common welth ... but also suche vices as openly impugne the glorie of God, as idolatrie, blasphemie, and manifest heresie, taught and obstinately mainteined, as the histories and notable actes of Ezechias, Josaphat, and Josias do plainlie teache us, whose study and care was not onlie to glorifie God in their own life and conversation, but also they unfeinedlie did travel to bring their subjects to the true worshipping and honoring of God.

The First Blast against the Regiment of Women.

(Works IV. 398.)

The following is equally good.

Set forth the true and perfite worshipping of God in thy kingdom.

Restore the true, pure, and syncere Christian religion; abolish/

whatsomever, as in David,
Josaphat, Ezechias, Josias
and otheris, ^ehychtlie
commended for thair zeall
in that caise, may be
espyed.

abolish, destroye, and put
downe all false worshippinges
and superstitions contrarie .
to the Worde of God, and not
commanded therein: according
to the example of the noble
kinges of Juda, Ezechias and
Josias..... This is thy voca-
tion, in the whiche thou should-
est walke.

Balnaves on Justification.

(Works III. 528.)

The following by Knox is neat and concise.

The most godly princes, Josias, Ezechias, and Josaphat, seking
Goddess favor to rest upon them and upon their people, before all
things began to reforme the religion.

Letter to the Queen Regent. (Works IV. 447.)

The extracts from the Appellation miss nothing.

God requireth....that His true religion by you be reformed
whensoever abuses do crepe in. (Works IV. 481.)

That the ordering and reformation of religion....doth especi-
ally appertaine to the Civile Magistrate, shall Goddess perfect
ordonaunce, His plaine Worde, and the facts and examples of those
that of God are highly praised, most evidently declare.

(Ibid 486.)

The Genevan Confession runs on the same lines.

And as Moses, Ezechias, Josias, and other godly rulers purged
the Church of God from superstition and idolatrie, so the defence
of Christes Church apperteynith to the Christian magistrates, a-
gainst all idolaters and heretikes. (Works IV. 173.)

The 1st. Helvetic Confession is emphatic on one point,
that of the magistrates' duty towards religion.

Magistratus omnis a Deo quum sit officium ejus praecipuum est,
religionem/

religionem omni blasphemia..... defendere.

Since every magistrate is of God his principal office is to defend the true religion from all blasphemy.

Art. XXVII. (Schaff's Creeds 229.)

Calvin is equally clear and emphatic in his statements in the Institutes.

Ne idololatria, ne in Dei nomen sacrilegia, ne adversus ejus veritatem blasphemiae aliaeque religionis offensiones publice emergant ac in populum spargantur..... Politicam ordinationem probo, quae in hoc incumbit, ne vera religio, quae Dei lege continetur, palam publicisque sacrilegiis impune violetur ac conspurcetur.

Its (civil government's) object is, that no idolatry, no blasphemy against the name of God, no calumnies against His truth, nor other offences to religion, break out and be disseminated among the people.....I approve of civil government, which is directed to this end.- viz.- to prevent the true religion, which is contained in the law of God, from being with impunity openly violated and polluted by public blasphemy. (Inst. IV.XX. 3.)

The Confession asserts that to resist the supreme power is equivalent to offering resistance to God. The authority for this statement is Scripture and the Confession is very like Calvin's Institutes in its form of expression.

Ideoque profiteamur et palam affirmamus, quicumque magistratui in mora est quo minus suum exerceat munus, is ordinationi Dei resistit, neque a scelere excusari potest.	Whosoever resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation.
	Romans XIII. 2.

And thairfoir we confesse and avow, that sick as resist the Supreme power, (doing that thing which apperteanis to his charge/	Neque hic se quisquam fallat. Quando enim resisti magistratui non potest, quin simul Deo resistatur.
	Let/

charge) do resist Goddis ordinance, and thairfoir can not be guyltless.

Let no man here deceive himself, since we cannot resist the magistrate without resisting God.

Inst. IV. XX. 23.

Haec igitur praecepti summa, rectum esse, Deoque placere ut eos, homoremus, quibus aliquid excellentiae largitus est; contemptum et contumaciam adversus eos, abominationi esse.

The sum of the commandment (the Fifth) therefore is, that it is right in itself, and pleasing to God, to honour those on whom He has conferred some distinction; that to despise and rebel against such persons is offensive to Him.

Inst. II. VIII. 8.

CHAPTER XXV.

The XXVth. Chapter, the last of the Confession, has for a title "The Giftis frelie gevin to the Kirk." The sources for some parts of it have been traced and are obviously correct, the agreement is so clear.

The two quotations which are placed alongside the first extract from the Confession pretty fully and accurately correspond to the different points in it.

CONFESSION.

SOURCES.

Qui et animo persuasum habent,....haec haud dubie recipient beneficia: primum, in hac vita peccatorum condonationem....adeo ut quam peccatum remaneat, et continenter habitet in hoc mortali, nostro corpore, non tamen imputabitur nobis sed/

But because, until we departe out of this worlde, there remaine many infirmities and vices in us, in so mucche that all the good workes whiche we do, by the helpe of the Holie Gost, are spotted with some blot, we mast alwais have our refuge in the free justice which procedeth of the obedience/

sed condonabitur, atque
operietur Christi justitia.

Sick as with heart unfeaned-
lie beleve....shall most as-
suredly resave these gifts:
first, in this lyfe, remissioun
of synnes,....in samekle that
albeit syne remane and con-
tinuallie abyd in these our
mortall bodes, yit it is not
imputed unto us, but is re-
mitted and covered with
Christis justice.

obedience which Jesus Christe
hath prayed for us: forasmuche
as God imputeth not unto us our
sinnes.

Confession subscribed by stu-
dents in University of Geneva.

(Works VI. 364.)

God doth freely forgive all
the sins of them which beleave
in Him, in such sorte that they
shall never be called to any
account, to receive any punish-
ment.

Calvin's Catechism.

The second gift which will come to those who exercise
faith is next stated, and in the statements made the Confession
shows dependence on Calvin's Catechism and his Institutes.

Deinde in generali illo
judicio redivivum cuique su-
um restituetur corpus; mare
enim suos reddet mortuos,
terra item quos sinu suo
clausos tenet; ac sempiternus
ille noster Deus manum suam
super pulverem extendet, surgent-
que mortui in eo ipso quod quis-
que tulerat corpore, sed jam
immortali et incorruptibili.

Secondlie, In the generall
judgement, thair shalbe gevin
to everie man and woman resur-
rectioun of the flesche; for
the sea shall geve hir dead,
the earth those that thairin
be/

All they which bee dead be-
fore that time, shall then take
their own bodies again unto them,
howbeit they shall be of another
sorte, that is, they shal be no
more subject to death, or cor-
ruption, and yet notwithstanding
they shal be of the self same na-
ture and substance as before.

Calvin's Catechism.

Primo tenendum est quod dixi-
mus nos in eadem quam gestamus
carne resurrecturos quoad sub-
stantiam, sed qualitatem aliam
fore....corpus corruptibile, ut
suscitemur, non peribit nec eva-
nescet; sed induet, deposita
corruptione/

be inclosed, yea, the Eternall, our God, shall stretch out His hand, upoun the dust, and the dead shall aryse incorruptible, and that in the substance of the (self) same flesche that everie man now bearis.

corruptione, incorruptionem.

First, we must hold, as has already been observed, that the body in which we shall rise will be the same as at present in ~~X~~ respect of substance, but that the quality will be different... The corruptible body, in order that we may be raised, will not perish or vanish away, but, divested of corruption, will be clothed with incorruption.

Inst. III. XXV. 8.

Quoniam vero elementa Deus omnia praesto habet ad suum nutum, nulla eum difficultas impedit, quominus et terrae et aquis et igni imperet, ut quod videtur ab illis consumptum reddant.

Since God has all the elements at His disposal, no difficulty can prevent Him from commanding the earth, the fire and the water, to give up what they seem to have destroyed. (Ibid)

Tunc vita defunctis....propria corpora, carnis et ossa restituentur.

Then to all that bee dead their awne bodies, fleshe, and bone shalbe restored.

Art. XXXIX. of XLII. Arts. of 1552.

(Hardwick 316)

The rising from the dead of the two classes of men is now stated and their fate is foretold.

Ut recipient juxta opera sua, aut gloriam aut poenam; nam crudeles et cetera..... tenebantur, ad ignis extincti supplicium damnabuntur.

;...Atqui in bonorum operum exercitio ad finem usque perseverabunt....eos persuasissimum habemus/

The faithful shall rise again to everlasting joye, and salvation, and the other to ever lasting death and damnation.

Calvin's Catechism.

(Restituentur) ut homo integer, prout vel recte vel per-dite vixerit, juxta sua opera, sive/

habemus in gloriam, honorem,
et immortalitatem assumptum
iri, ut vivi perpetuo regnent
cum Christo.

To resave, according to
thair warkis, glorie or pun-
ishment: for sik as now de-
lyte in vanitie etc. shalbe
adjudged to the fyre inextin-
guishable....But sik as contin-
ew in weall doing to the end,
we constantly beleve that they
sall receive glorie, honour,
and immortalitie, to reigne for
ever in life everlasting with
Christ.

sive praemia sive poenas re-
portet.

(Shalbe restored) that the
whole man maie (according to
his workes) have other rewarde,
or punishment, as he hath lived
vertuouslie, or wickedlie.

Art. XXXIX. of XLII. Arts.
of 1552. (Hardwick 316)

The punishment wherof, al-
though God often tymes differeth
in this lyfe, yet after the
generall resurrection, when our
sowles and bodies shall ryse
agayne to immortalitie, they
shalbe damned to inquencheable
fyer; and then we which have
forsaken all man's wisdom to
cleave unto Christ....shall go
triumphing with Him in bodey
and soule, to remayne everlas-
ting in glorie.

Genevan Confession.

(Works IV. 173.)

The Confession fittingly concludes with an ascription
which is often used elsewhere. Slight variations are of course
found, but the Confession is almost exactly the same as the Gene-
van Confession which has very often been given as a source for
statements in the Confession of 1560.

Cui, cum Filio et Spiritu Sanc-
to, omnis honor, et gloria, et
nunc et in aeternum. Amen.

To whome with the Sone, and
with the Holy Ghost, be all hon-
our and glory, now and ever.

Amen.

To whome, withe the Sonne and
the Holy Ghost, be all praise,
honor and glorie, now and ever.

So be it.

Genevan Confession.

(Works IV. 173.)

The second part of the subject is the Distinctive Characteristics of the Confession. In dealing with these the first subordinate characteristics will be treated, and then the distinctive characteristics of the doctrines of the Confession will be enumerated. The Confession is quite as remarkable for omissions as it is for its treatment of some of the subjects with which it deals.

(1) In its treatment of the doctrine of the Holy Spirit it is up to a point, in agreement with other Reformed Confessions. He is "God, equal with the Father and with the Son" (Ch. XII.) whose special work is the sanctifying and regenerating of men. But other Reformed Confessions go further in formulating the doctrine of the procession of the Holy Spirit from the Father and the Son. This is asserted, for example, in the XXXIX Arts., and in the Westminster Confession of 1647. The Scots Confession is silent on the question of "procession" - a subject which rent in twain Eastern and Western Christendom. This silence showed discretion and wisdom inasmuch as what might have been stated as an article of belief probably would have provoked controversy and the mystery surrounding the subject would have remained obscure and unsolved.

(2) On the subject of eternal reprobation the Confession, like the Heidelberg Confession and the XXXIX. Arts., is almost silent. Here and there references to the subject are found. But., Ch. VIII., which deals with election, does not refer to it. This is remarkable, since "all the theologies of the sixteenth century - those of the Roman and the Lutheran as well as that of the Reformed Church - made the process of the world and the consummation of human history end in final dualism and an eternal endless hell". (Hastie's Theology of Reformed Church p. 279) This would seem to justify the inference that these Churches/

Churches believed that the dualism of the elect and the non-elect would be maintained till the end and that the fate of the non-elect would be "an eternal endless hell". In other words reprobation was a popular dogma and yet the Confession practically ignores it. And so its framers leave the fate of the non-elect very much an open question, perhaps in the hope that God might yet be pleased to shed greater light on the subject. The Heavenly Father may in His infinite and quenchless love have plans in operation, or yet to be brought into operation, for the accomplishment of ends of which we are wholly ignorant. The saving of the non-elect from reprobation may be one of these. Professor Hastie's words are à propos and may be quoted in justification of the silence of the Confession on the subject. "This silence on the part of theologians who were familiar with all sides and applications of the doctrine, may be regarded as significant of their view, ~~that their~~ Churches did not necessarily hold, nor require their members to profess the dogma of eternal reprobation". (Theology of the Reformed Church p. 280)

(3) Then, too, on the exceedingly important question of the imputation to Adam's posterity of the guilt in which his sin involved him and the consequences which have been inferred from that imputation the Confession is silent. The framers of the Confession thus parted company with Calvin who distinctly states this doctrine. He teaches that Adam's posterity are involved in perdition by his fall. "Scripture proclaims that all were, in the person of one, made liable to eternal death. As this cannot be ascribed to nature, it is plain that it is owing to the wonderful counsel of God - - - I ask how it is that the fall of Adam involves so many nations, with their infant children in eternal death without remedy, unless that it so seemed meet to God". The decree, I admit, is dreadful. (Inst. III., XXIII., 7).

It/

It is singular that, like the Scots Confession, the French Confession is silent on the subject. On the other hand, the Augsburg Confession expresses the doctrine in these terms, "The original fault is truly sin, condemning and bringing eternal death upon all that are not born again by baptism and the Holy Spirit". (Art. II.). The Westminster Confession teaches the imputation of guilt in these terms. "They (our first parents) being the root of all mankind, the guilt of this sin was imputed". (Ch. VI., III.). This is Augustine's teaching. According to him all Adam's offspring pre-existed in him as their progenitor. They therefore participated in the first sin. Hence the imputation of guilt.

The Romish teaching is that when Adam was created, he possessed a knowledge of God and a righteousness. The original state of righteousness was "a superadded supernatural, adventitious gift, an external addition or contingent accession to the natural constitution of unfallen man". (Theology of the Reformed Church p. 186). Adam lost this original knowledge and righteousness when he committed the first sin, and all men since then have been born without the gifts. To that extent all have suffered with him.

Of course the Confession teaches that there has been a corruption of human nature by the Fall. They (men) are become "enemies to God - - - and servants to syn" (Ch. III.). But it does not teach the imputation of guilt to Adam's posterity. Silence ~~however~~ ^{never} proves nothing. The authors of the Confession may or they may not have believed the doctrine. They leave us uninformed, and it would not be right to try to say what their precise opinion on the matter was.

(4) Many subjects dealt with in other Confessions do not find a place in the Scots Confession. There are no articles on, for example, Free Will, Effectual Calling, Adoption and Sanctification. The Westminster Confession, its successor, has/

has articles on all these and several other doctrines omitted by it. It is very remarkable that there is no chapter bearing the title Justification, and this because it has always been an important doctrine. Ch. XV. deals, however, with the subject under the title "The Perfection of the Law and the Imperfection of Man", and it is true what Professor A.R. MacEwen says, "Although justification by faith is not defined in a separate chapter, it is assumed throughout, and nowhere treated as a debatable dogma. (History of the Church in Scotland, V.II., p. 151)

It is surprising that the subject of Predestination is not specifically treated, and that the word does not even occur in the Confession. This appears singular when it is remembered that Knox had recently completed a ponderous and dreary treatise on the subject; consequently it is difficult to say why the subject was not treated at some length. Believers are of course frequently called "the elect" in the Confession, but the subject is not treated exhaustively.

(5) In Pre-Reformation days the responsibility resting on Christians for spreading abroad a knowledge of the Gospel was not realised. Foreign missions were practically nonexistent. The framers of the Confession realised this, and to some extent anticipated the time when it would be otherwise. For they put on the title page of its first printed Edition these words - "And this glaid tydinges of the kingdom shal be preached throught the hole world for a witneis to all nations and then shell the end cum". (St. Matthew XXIV. 14).

(6) A system of Church government which might be held to be binding in the future is not formulated. In Ch. XX. which deals with General Councils it gives as one of the causes of these - "for good policie and ordour to be constitut and observed in the kirk, in which (as in the house of God) it becumis all thingis to be done decentlie and into ordour". And it/

it adds "not that we think that ane policie and ane ordour in ceremonies can be appointit for all aigis, tymes and plaicis". Commenting on this, Professor Cowan says:- " Amid arrogant claims at various periods to *ajus divinum* both by Episcopalians and Presbyterians, and amid the narrow views at once of Ritualists and of Puritans as to forms of worship, the testimony of this old Confession of 1560 is significantly liberal." (John Knox p.226).

(7) Whilst the titles of some of the chapters agree with the titles in other Confessions of the Reformed Church, the titles of other chapters are unusual. Principal Lindsay says - "The Confession is more remarkable for quaint suggestiveness of titles than for any special peculiarity of doctrine. Thus the doctrine of revelation is defined by itself apart from the doctrine of Scripture under the title of "The Revelation of the Promise". (History of the Reformation V.2. p.303).

(8) There are in all twentyfive chapters - twelve being historical and thirteen doctrinal. The historical articles keep to the order of revelation, and are in correct sequence, whilst the others are arranged in doctrinal sequence.

(9) The quoting of Scripture, appropriate and relevant to a point under consideration, is sometimes difficult. A verse wrenched from its context may do violence to the meaning of the passage and may prove nothing whatever. There are few quotations from Scripture in the Confession, but these are without exception appropriately and correctly made. This may be due to the fact that others besides Knox aided in the drafting of the Confession. Knox was not always happy in his quotations from Scripture. In seeking to prove a point he sometimes used texts which themselves stood in need of elucidation; and of course no light ~~was shed~~ on the point at issue, or confirmation given of the question under consideration.

(10) The Confession can afford to be compared with other Reformed Confessions without suffering from the comparison.

This/

This is true even when it is laid alongside its successor of 1647. It is considerably shorter than most other Confessions, particularly the Westminster. Its language is simple and its statements are exact and **concise**. It is markedly free from technical terms and this freedom made it easily understood by the common people. The times required something plain and unambiguous, and the need was met by making the Confession not so much theological as practical. Eliminating the thought of its few ~~coarse~~ expressions, it may truthfully be said that it cultivates and maintains a discreet sane, and wise moderation, sometimes taking and steering a middle course between opposite beliefs.

The doctrines embodied in the Confession were very real to its framers, and throughout they express no dogma which is not entitled to be called Catholic. Accordingly they were full of hope that all the reformers would endorse and accept it. At the same time they wisely looked ahead and anticipated a time when it might be otherwise - when the statements of their doctrines might be **unacceptable**, and so they did not seek to bind future generations by their Confession of Faith. This is brought out in the following clause taken from the Preface. The words show the deep reverence for the Word of God and the open mindedness of the framers of the Confession. There is the admission of the possibility of error in the Confession. The words are certainly a distinguishing feature.

"Denunciamus igitur, omnesque adeo rogamus, si quis aut caput aliquod, aut etiam **sententiam** cum sancto Dei verbo pugnatem hic animadverterit, ut pro sua humanitate, proque eo amore, quo Christum, Christique gregem prosequitur, nos per literas admoneat: id qui fecerit, sancte ei repromittimus nos eidem aut ex ore Dei, hoc est, ex sacrae Scripturae oraculo satisfacturos: **aut** quod secus a nobis dictum demonstraverit, emendaturos".

"Protesting/

"Protesting that gif any man will note in this oure Confessioun any article or sentence repugning to Godis holie Word that it wald pleis him of his gentilnes and for Christiane cherities saik, to admoneise us of the samyn in writt: and we of our honour and fidelitie do promeis unto him satisfactioun fra the mouth of God (that is, fra His holy Scriptures) or ellis reformatioun of that quhilk he sall prove to be amyss". (Works II. 96)

It is not, however, unique in this respect, as has sometimes been asserted. The following taken from Basileensis Prior Confessio Fidei (Niemeyer's Collection, p. 104), for instance, amounts to much the same.

Subjicimus, coque pollicemur, si ex praedictis scripturis in melioribus instituamur, nos omni tempore Deo et sacrosancto ipsius verbo, maxima cum gratiarum actione obsecutorus esse. "We submit this our Confession to the judgment of the divine Scriptures, and hold ourselves ready thankfully to obey God and His Word if we should be corrected out of the said holy scriptures".

This quotation from the First Confession of Basle of 1534 disproves Dean Stanley's assertion that the Confession of 1560 is the only Protestant Confession which, far in advance of its age, acknowledges its own fallibility. Dr. Schaff expresses the opinion that - "The changes of the Augsburg Confession (Art. X.) and of the English Articles imply the recognition of their imperfection on the part of the authors". Moreover, two at least of the authors of the First Helvetic Confession of 1536 desired to "add a caution against the binding authority of this or any other Confession that might interfere with the supreme authority of the Word of God and with Christian liberty". Although this caveat was not inserted, it shows that two for certain, and possibly the others also, were alive to their limitations and imperfections, but the majority thought that/

that the time had not yet come for putting on record such an admission. The second Helvetic Confession of 1566 was, of course, subsequent to the Scots Confession, but Principal Stewart points out that "Bullinger distinctly recognises, in the spirit of Christian liberty and progress, the constant growth in the knowledge of the Word of God, and the consequent right of improvement in symbolical statements of the Christian Faith". (Studies in Symbols, p. 178).

Thus then, as has been already said, the admission of the possibility of error in the Scots Confession is not quite unique. Its statement may probably be considered more explicit than is the admission in other Confessions. This is all that can be admitted.

(11) Some might say that a distinctive characteristic of the Confession is its strong coarse language - unnecessarily so as it is too provocative and violates the law of charity. Examples of this kind of language are the following - In the Preface the representatives of the Romish Church are stigmatised as "impudent blasphemaris" and "sonis of perdition". In the Confession itself the true Church is contrasted with the false Church. The Romish Church, which the framers of the Confession would have called the false Church, is in Ch. XVIII, referred to in such terms as these, "pestilent synagoge", "felthy synagoge", "that horrible harlote the Kreh malignant". Luther uses the term malignant in the same connection and the Vulgate in its rendering of Psalm XXVI. 5. uses the phrase "ecclesiam malignantium" the translation of which is, both in the A.V., and the R.V., "the congregation of evil doers". The Confession obviously does not stand alone in the use of the word malignant. At ch. XXI. the members of the Church of Rome are called "Papists who have perniciouslie taught and dampnable beleved the transubstantiatioun of bread into Christis naturall body and/

and of wyne in His naturall bloode". And at ch. XXV. the words of the Revelation XIV.11 - "the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image", are applied to "sik as now delyte in vanitie, creueltye, filthynes, superstition, or idolatrie". The reference is to those inside the Church of Rome. Such ones, the Confession says, paraphrasing the Revelation, "shall be adjudged to the fyre inextinguishable, in the whiche thei shal be tormented for ever, also weall in thair awin bodyes as in thair saullis, which now thei give to serve the devill in all abominatoun".

To some extent the strong language detracts from the value of the Confession, its denunciations being too violent and severe. Let it then be admitted that the language is strong and ~~coarse~~, and unnecessarily intemperate and vituperative. But it is to be noted that the Confession is not so distinctively anti-Papal as is the Westminster Confession. It shows great hatred of and antipathy to Popish doctrines and disputes the claims advanced by the Pope. But it is free from some of the strong language found in the Westminster Confession. In the latter the Pope is described as "Anti-Christ", "that man of sin" and "son of perdition" (Ch. XXV.VI.)

With regard to the use of strong language in the Confession, allowance ought to be made for the spirit of the age. Strong language, when speaking of opponents, was a characteristic of the time. Nor must it be forgotten that its framers along with other reformers had suffered grievously at the hands of the men who represented the Church of Rome. The struggle had been for their very life and the corruptions of doctrine which they were exposing and against which they were fighting had, they thought and believed, done incalculable harm. These men burned with indignation at/

at the thought of these things and this found expression in language of an extravagant nature. It may be that judged thus the use of ~~such~~ language was not altogether unjustified.

It is well to remember, when dealing with the subject, the strong terms in which Jesus Christ addressed the Scribes and the Pharisees. He stigmatised them as "blind guides", "whited sepulchres", "hypocrites", "serpents", "a generation of vipers". And he puts the question to them, "How can ye escape the damnation of hell". Stronger, sterner language than this is hardly possible. But it came from the mouth of the lowly Nazarene as an expression of righteous indignation: holy anger is possible and Christ shewed it as did also these reformers. This will or it will not excuse the language of the Confession to which exception has been taken according as people view it. Professor Stalker's words are worth quoting as they have a bearing on this subject. "The language of Knox in controversy sounds in our ears rude and exaggerated; as, indeed, the relics of bygone polemics are usually the reverse of admirable to posterity". But the defence of Luther is worth recalling. "Do not think", he wrote to ^SApalatin, "that the Gospel can be advanced without tumult, trouble and uproar. You cannot make a pen of a sword: and the Word of God is a sword. It is war, overthrow, trouble, destruction, poison. It meets the children of Ephraim, as Amos says, like a bear on the road, or like a lioness in the wood". (Ideas and Ideals 128).

It is alleged that to such an extent do the expressions to which exception is taken mar the composition and do such violence to the sense of fairness, that any thought or attempt to return to the Confession as an expression of the Church's belief ^{in the original} would be quite beyond even consideration.

But/

(12) But, although the language is in some parts coarse and too severe, this is not by any means a characteristic of the Confession. Such expressions are comparatively few. Practically all of them have been quoted. Language of an entirely different character abounds in it and is one of its distinctive characteristics. The Confession deals with evangelical doctrine and it is fitting and right that its language should be in keeping with this. And so it is. The Confession breathes a pure Christian spirit and is interspersed with beautiful, touching, uplifting and inspiring sentences and sentiments. It is easy to select and quote some such. Let two quotations be made.

"Becauss the onlie Godheid could not suffer death, neyther could the onlie manheid ovircum the same; He joynit baith togidder in ane persone that the imbecilitie of the ane sould suffer, and be subject to death, (quhilk we haid deservit) and the infinite and invincible power of the uther, to wit, of the Godheid, sould tryumphe and purchase till us lyfe, libertie and perpetuall victorie". (Ch. VIII)

"He being the clene and innocent Lamb of God, was dampnit in the presence of an earthlie juge, that we mycht be absolvit befoir the tribunall seat of our God; that He sufferit not onlie the creuell death of the croce (quhilk was accursit be the sentence of God) bot alssua that He sufferit for a seassone the wrath of His Father, whilk synnaris had deservit. Bot yitt we avow, that He remaneit the onlie and weil-belovit, and blissit Sone of His Father, evin in the myddis of His anguysche and torment, quhilk He sufferit in body and saull, to mak the full satisfactioun for the synnis of His pepill". (Ch. IX)

These and many other quotations that might be given are characteristic of the Confession and show its beauty and attractiveness.

While objectionable expressions are seized upon and given as a ground on which to condemn the Confession, the expressions/

expressions of another kind ought not to be ignored. All charitable and open minds can easily get past and forget the objectionable features and fix the attention on and give emphasis to those that beautify the composition.

(13) The Confession deals with some of the questions which were engaging and agitating the minds of Scotsmen at the time and its treatment of them is terse and precise. The subjects are faced courageously and are treated in a charitable spirit, beliefs being so expressed that the hope of general acceptance of them was entertained. As has been learned in dealing with the sources, many of the definitions are found in Calvin's writings, or at least show a marked resemblance to what is found there. The Confession is, therefore, Calvinistic or perhaps more correctly and properly speaking, it exhibits the truths of God's absolute sovereignty and free grace of which Calvin was an able advocate and exponent. Professor MacEwen writes thus:- "The protagonists of the Reformation, when called to set down promptly their ruling beliefs, set down no doctrine which can with any accuracy be styled Calvinist or Lutheran, except regarding the sacraments, and claimed that Romanism should be abolished because it was unscriptural and that the Bible should be acknowledged as the only infallible standard of national life". (History of the Church in Scotland 2nd V. p.159)

(14) Although the Confession was submitted four days after orders were given for its preparation, it is believed that a draft had been prepared beforehand in anticipation of the request being made. All that needed to be done during the four days was a final revision and adjustment of the contents. The men who prepared the Confession were men who hazarded and suffered much in propagating the truths it contained - truths which they firmly believed. They had seen some fall in the conflict, and knowing that the issue was still uncertain, they brought to their task a spirit of earnestness which is evidenced throughout the/

the Confession and is one of its chief characteristics.

(15). In approaching their task the attitude of the framers of the Confession was that of a revulsion from Romish doctrines. They had longed for an opportunity of stating their belief in a definite form. When this was given them they readily and heartily took advantage of it. As was to be expected, these beliefs as expressed were anti-Romish. Perhaps the most distinctive characteristic of the Confession indeed is its opposition to and exposure of the Romish Church's doctrines. This will be seen at almost every point. The Confession differs from Romish teaching in many respects, but very particularly in its conception of the Church, the sacraments, the Civil Magistrates, and the authority of the Bible.

(16) As in other Confessions, so in this, the fact of God is placed in the forefront. His existence is not argued: it is assumed: what Professor Hastie says of Reformed Theology is true of the Confession. "About the existence of God the Reformed Theology had no doubt whatever: for this is to it a self-evident truth, a primary axiom, an unquestionable fact of the self-consciousness in which it is revealed; the foundation truth of all truth without which it knows no truth whatever: the universal and necessary certainty without which there neither is nor can be any certainty at all". (Theology of the Reformed Church p.131).

The framers of the Confession wished to base their beliefs on a certainty and they found this in the fact of God. Appearances and specious explanations of events must be dismissed and the bed rock of truth and reality be sought and reached. When this is accomplished men are in touch with God, the Eternal Spirit, in whom is light and neither variableness nor shadow of turning. His has been an abiding presence throughout the ages. Realising this these Reformers placed in the forefront the fact of God: with characteristic earnestness/

earnestness they made it their first article of faith.

(17) The Confession is essentially Trinitarian and so bears no trace of nor does it in any way give countenance to Socinianism or Modern Unitarianism. "God ... ane substance and yit distinct in thre personis, the Father, the Sone, and the Holie Ghest". (Ch.I.)

(18) A distinguishing feature of the Confession is the emphasis it gives to the twofold nature of Christ. He is "verray God and verray man, twa perfyte naturis unitit and joynit in ane persone". (Ch.VI.) It emphasises its teaching by repeating the words quoted. "It behovit the Messias and Redeemer to (be) verray God and verray man", and it goes on to give the reason for this. (Ch.VIII)

As the incarnate Son of God then Jesus Christ was God and man, divine and human, at one and the same time, and all teaching to the contrary is heresy of a damnable and pestilent character. (Ch.VI)

The transition is now to a statement of the anthropological teaching of the Confession.

(19) God created man in His own image and perfect, but at the outset man broke God's commandment and the first sin is "commonlie callit originall syn". "By quhilk transgressioun", the Confession states "was the image of God utterlie defaceit in man", and he became corrupt in nature. There is in this distinctive teaching. Man is not a development from a lower to a higher species, but is created by a definite act of God and made in His own image.

(20) The Confession is not strictly Calvinistic in its statement of the effect which the Fall produced on the image of God in man. It states that no trace of the image of God in man remained after the Fall. It was "utterlie defaceit". Calvin did not go as far as this. His language is not so strong and sweeping. "The image of God was sullied, and all but/

but effaced by the transgression of Adam". (Inst.III.III.9)

"Although we grant that the image of God was not utterly effaced and destroyed in Adam, it was, however, so corrupted that anything which remains is fearful deformity As the image of God ... shone in Adam before his fall, but was afterwards vitiated and almost destroyed, nothing remaining but a ruin etc."

(Inst.I.XV.4) Calvin admits that the image "was sullied and all but effaced", "almost destroyed". After the fall there still existed flickering traces of the image of God in man.

Art. IX. of the French Confession agrees, as far as it goes, with the Scots Confession when it says, "Man was created pure and perfect in the image of God". The statement of the Scots Confession is, "In the haill nature of man thair could be notit na imperfectioun". (Ch.II) But the French Confession does not say what effect the Fall had on that image. These words occur: "By his own guilt he fell from the grace which he received". If it is said that the words imply the defacement of that image, then they are a very indirect and indistinct way of stating the truth.

The Augsburg Confession is silent on the question of the original state of man. His perfection is not even vaguely hinted at, nor is it said that he was created in the image of God. No statement is therefore made about the effacement or otherwise of that image by the Fall.

The effect of the effacement of God's image in man is thus stated in the Confession. "He and his posteritie of nature became ennemeis to God, slavis to Sathan, and servantis to syn". (Ch.III): that is equal to saying that his bent now was towards evil and not good. And the fact that Adam's posterity inherit a corrupt nature is brought out in these words: "Of nature we ar so dead, so blynd and so perverse, that neather can we feill when we ar pricked, see the lycht when it shynes, nor assent to the will of God when it is reveilled". (Ch.XII)

The/

The teaching here agrees with other Reformed Confessions, with the Augsburg Confession, for instance.

"After Adam's fall, all mankind begotten after the common course of nature are born with sin". (Art.II); and with the French Confession: "All the posterity of Adam is in bondage to original sin, which is an hereditary evil". (Art.IX)

It is decidedly Calvinistic in its statement of the position, as is clear from the following quotation.

"Since through man's fault a curse has extended above and below, over all the regions of the world, there is nothing unreasonable in its extending to all his offspring. After the heavenly image in man was effaced, he not only was himself punished by a withdrawal of the ornaments in which he had been arrayed but he involved his posterity also, and plunged them in the same wretchedness. This is the hereditary corruption to which early Christian writers gave the name of Original Sin, meaning by the term the depravation of a nature formerly good and pure ... All of us, descending from an impure seed, come into the world, tainted with the contagion of sin". (Inst. II.I.5.)

It is certainly not open to question that there is a natural depravity or corruption in man as the outcome of Adam's sin.

(21) The authors of the Confession were anxious to base everything they wrote on the Word of God: the Scriptures were for them the one supreme authority. As was to be expected the Confession shows a comprehensive and minute knowledge of the Scriptures. This is evidenced for example, in Chs.IV and V. Ch. IV deals with "The Revelatioun of the Promeis" and in doing so shows that no sooner had Adam sinned than a promise was given that his seed would be redeemed from sin and restored to God's favour. Each time the promise was repeated it became more definite until in the end the Messiah was definitely promised.

CH./

CH. V. deals with "The Continuance, Increase and Preservation of the Kirk". In it is found a consise, accurate and comprehensive history of the Church from its inception till the Advent of the Messiah.

CHAPTER IV.

The Confession placed the Chapter on Election among the historical chapters because this doctrine conforms to the order of Revelation. There are distinctive features in its treatment of the doctrine.

(1) The doctrine is stated very briefly, being given in a subordinate clause of Ch.VIII. After stating that God has "of mere mercy electit us in Chryst Jesus His Sone, befoir the foundatioun of the warld was laid", no further reference is made to the subject. At any rate, it is very difficult, impossible indeed, to detect any connection between what follows and the subject of Election. Professor MacEwen says, it is "a disconnected statement about the election of Christ for the office of Redeemer and His incarnation". (History of the Church in Scotland, V.II p.151.)

The brevity of the statement gives the impression that the framers of the Confession assumed that the doctrine was a truth which admitted of no doubt. Because the treatment of the subject is so brief and general, Professor Cowan aptly and correctly says, "Armenians afterwards would have cordially accepted it". (Heroes of the Reformation. Knox p.154).

(2) The teaching of the Confession on the subject is essentially Calvinistic as far as it goes. A difference emerges on the question of the limitation of the atonement to the elect. The Confession teaches the doctrine of an elect number, but it does not restrict and limit the effects of the atonement to the elect. The Westminster Confession does this.

The difference is seen when the statements of the two confessions are compared.

Let the comparison be made:-

SCOTS/

SCOTS CONFESSION

That samyn Eternall^{God} God,
and Father quha of mere mer-
by electit us in Chryst Jesus
His Sone, befoir the founda-
tioun of the warld was laid,
appoyntit Him to be oure Heid
etc. . . giffing power to sa
mony as beleif in Him to be
the sonis of God. . . By
quhilk maist halie fraterni-
tie, quhatsoever we have
lost in Adam is restoirit
to us againe.

WESTMINSTER CONFESSION.

Some men are predestinated
unto everlasting life, and oth-
ers ~~fore~~ ordained to everlasting
death.

(Chap. III.Sect.III.)

They who are elected being
fallen in Adam, are redeemed by
Christ. . . . neither are any
other redeemed by Christ. . . .
but the elect only".

(Sect. VI.)

Both Confessions teach that there is an elect num-
ber and that the elect having fallen in and through Adam are
are restored by Christ. The Scots Confession ends with this,
expressing no opinion with regard to the fate of the non-elect.

The Westminster Confession asserts that the elect
only are saved and that the non-elect, being reprobate, are
lost. "The rest of mankind God was pleased to pass by,
and to ordain them to dishonour and wrath for their sin, to
the praise of his glorious justice". (Sect. VII). Obviously if
there be the elect there must also be the non-elect.

Briefly stated Calvin's view is as follows:-

The Fall brought all men into a state of sin and corrup-
tion and they could advance no claim for the exercise of God's
mercy towards them. All were self-condemned and in the exercise
of his justice God might have ~~sentenced the~~ whole race to eter-
nal punishment. But that His mercy might be exhibited, He
elected some in order that He might save them from sin and
misery and restore them to their original state of righteous-
ness, with the assurance of eternal life in the end. This God
did/

did not because of any merit in man, but solely out of His own good pleasure. He did not choose the others but left them to perish and suffer eternal punishment.

The following quotation supports what has been written:-

"We shall never feel persuaded as we ought that our salvation flows from the free mercy of God, as its fountain, until we are made acquainted with His eternal election, the grace of God being illustrated by the contrast, viz. that He does not adopt promiscuously to the hope of salvation but gives to some what he denies to others". (Inst. III.XXI.Y).

To assert that all this is implied in the Scots Confession could not be justified. But it is the doctrine as stated by Knox, the chief of the compilers of the Confession. And it is perhaps permissible to say that he would have in his mind, when the Chapter on Election was being drafted, the thoughts as expressed by himself in these terms. "God in His eternall counsell, for the manifestation of His own glorie, hath of one masse chosen vessels of honor whom before all tymes He hath geven unto Christe Jesus, that they in Him should receive life; and of the same masse, He hath left others in that corruption in the which they were to fall, and so were they prepared to destruction". (Works V.112).

(3) The Confession is also Scriptural in its doctrine. The doctrine of Election runs through the whole of Scripture. God made choice of Abraham, whilst Isaac was chosen and Ishmael was rejected. Moreover, Israel was the chosen nation, and in making ~~this~~ choice God showed that He was bound by no law, but was free to distribute His grace as seemed good to Him. And the fact of the emergence of an inequality proves that the grace bestowed/

bestowed on one and withheld from another was purely gratuitous. In the New Testament the Church as an elect body is composed of individual members, and emphasis is laid on personal election to the Life everlasting.

Now being chosen by God their salvation is made sure and the promise of victory is in the end made good. The salvation of men from this point of view being God's concern, He assumes the responsibility of seeing it carried to completion.

(4) But there is another view to the effect that God's election extends to all who fulfil the conditions of the Gospel, that His grace may be resisted and that it is possible to fall from a state of salvation. The Confession does not countenance this teaching. The elect are heirs of eternal life. Their assurance of this begins with the entrance into the possession of spiritual life and is continued till the end. This is based on "the eternall and immutabill decree of God, quence alssua oure salvatioun springis and dependis". (Ch.VII.) In this assurance the elect persevere and their eternal salvation is made sure. Election must imply and carry with it victory. This is brought out in the words of the Confession:-

"Christ joynit baith the Godheid and the Manheid togidder in ane persone that . . . the infinite and invincible power of the Godheid sould tryumphe and purchase till us lyfe, libertie, and perpetuall victorie". (Ch.VIII.)

Then the doctrine of Pre-ordination and foreknowledge is substantiated. The elect are unmoved amid the changes of time and the trials and temptations to which they are exposed. They steadily go on to victory and reward. The perseverance of the saint must needs be a fact. The elect are truly saved and their portion in the end is eternal life. Christ's words justify this teaching/

teaching. "This is the Father's will which hath sent me that of all which He hath given me, I should lose nothing, but should raise it up again at the last day". (St. John VI.39)

(5) The two divergent views on the doctrine of Election are (a) ~~Predestinarians teach~~ that God from all eternity has chosen the elect to eternal life, that in them a grace works which cannot be resisted, and that their perseverance to the end is rendered certain because of their election and the grace they possess; (b) Others teach that God elects all men who believe in and conform to the conditions of the Gospel, that His grace may be resisted, and that it is possible for those once in a state of salvation to fall away and be lost.

The Confession does not state explicitly to which view it assents and subscribes. But, as has been pointed out, it speaks of "perpetuall victorie", and this fact in itself justifies the assertion that it belongs to the former.

Knox, who probably drafted this Chapter, held and subscribed to the first view. The following quotation shows this:

"God hath His elect whom of mercy He calleth, by faith justifieth and by His Holie Spirit sanctifieth, and in knowledge of Himself and of His Sonne Jesus preserveth to the end, and so in the end shall He glorifie them". (Works V.125)

(6) The framers of the Confession, when drafting Ch. XIII, would seem to have been thinking of an objection which is made to the doctrine of election, viz., that it provokes to a careless and libertine life - that it is unethical in its tendency.

The Confession satisfactorily disposes of the allegation. In dealing with the subject of good works it says that their cause is "the Spreit of the Lord Jesus dwelling in oure heartis be trew faith". "The spreit of sanctificatioun" must then be in operation. It proceeds, "How sone that ever the Spreit/

Spreit of the Lord Jesus (whiche Godis elect children resave by trew fayth) takis possessioun in the heart of any man, so soon dois He regenerat and renew the same man, so that he begynnys to hate that whiche befoir he luffit and begynnys to luif that whiche befoir he hated, and from thence cumis that continewall battell which is betwix the flesche and the Spreit in Godis children; while the flesche and naturall man (according to the awin corruptioun) lustis for things pleasing and delectable unto the self, grudges in adversitie, is lyfted up in prosperitie and at everie moment is prone and redde to offend the majestie of God. But the Spreit of God, whiche giveth witnessing till our spreit, that we ar the sones of God, makis us to resist the devill, to abhorr fylthy pleasouris, to groane in Godis presence for deliverance from this boundage of corruptioun, and finally ~~se~~ triumphe over syne that it reigne not in our mortell bodyes". (Ch.XIII)

These sentences are a clarion call to spirituality of life and do not conceivably condone looseness of life. There is to be a cleaving unto the good and the eschewing of evil. An epitome of the teaching of the Confession is found in these words:- "Follow holiness without which no man shall see the Lord". (Hebrews XII.14)

Knox joined issue with those who made this charge against the doctrine when he wrote, "We continually affirme that as God of His great mercie hath called us to the dignitie of His children, so hathe He sanctified us, and appointed us to walk in purenesse and holiness all the dayes of our life; that we shall continually fight against the lustes and inordinate affections that remaine in this our corrupt nature; that, if we finde not the Spirit of Christ working in us, that then we can never be assured of our election; for the conscience of all/

all such as without bridle followe iniquitie, can never be assured of God's present favour during the time that they delite in sinne". (Works V.210)

(7) A danger, however, lurks in Calvinistic teaching. Hume Brown's words applied to Knox are true.

"In making correct opinion and not a good life the test of true religion Knox showed himself a consistent Calvinistic theologian and a perfectly consistent logician. Nevertheless in this apparent antithesis of life and doctrine lay one of the great snares of the Calvinistic creed. If Calvinism has fired men with a zeal and devotion not surpassed by any form of Christian belief, it has in marked degree lent itself to that Pharisaic hypocrisy which has in every age been the attendant shadow of sincere religion". (John Knox V.I.p.350)

The fact that a person is of the number of the elect ought to make him earnest in his desire and endeavour to show himself worthy of his status by living a life "hid with Christ in God".

CHAPTER V.

The teaching of the Confession in the doctrine of Justification is quite distinctive.

Justification by Faith has always been a cardinal doctrine of Protestantism although probably it would be accurate to say that it was not the leading doctrine in Scotland at the time of the Reformation.

It was assigned an outstanding position by Calvin, and it was the foremost doctrine in Luther's Creed. So true was this that he designated it the Article of a standing or falling Church.

(1) All the reformers had two prominent thoughts which are also characteristics of the Confession.

(a) It enjoins dependence on and expresses the need for being filled with the Spirit of Christ. The chapter which treats of "The Cause of Good Workis" emphasises this. "The caus of good workis we confesse to be ... the Spreit of the Lord Jesus ... How sone that ever the Spreit of the Lord Jesus ... takis possession of the heart of any man, so soon dois He regenerat and renew the same man". ... The Spreit of God whiche giveth witnessing till our spreit that we ar the sones of God, makis us to resist the devil etc.... This battell hes not the carnall man, being destitut of Goddis Spreit". (Ch.XIII) And the following brings insistence on this teaching. "Onlie the Spreit of the Lord Jesus quickinneth that which is dead, removeth the darknes from our myndis, and boweth oure stubburne heartis to the obedience of His blessed will". (Ch.XII)

(b) The Reformers protested and fought against blasphemy and image worship, the pagan element in the Church, which is idolatry. The Confession brings itself into line with this in its opposition to and denunciation of these things and calls for their suppression. "This we most boldlie affirm, that blasphemy/

blasphemy it is to say that Christ Jesus abydis in the heartis of sick as in whome thair is na spreit of sanctificatioun". (Ch.XIII). "Whosoever boast thameselves of the merittis of thair awin workis or putt thair trust in the workis of supererogatioun ... putt thair trust in damnable idolatrie"(Ch.XV) "Syn it is most odiousse ... to have or to wurschipe idolles; to mainteane and defend idolatrie". (Ch.XIV) It characterises some as "blasphemaris against Chrystis death", (Ch.IX) and says the allegation that "Scripture has na authoritie but that which is receaved from the Kirk to be blasphemous against God" (Ch. XIX). It asserts that "Kingis, Princes etc... are appointed ... for suppressing of idolatrie". (Ch.XXIV)

(2) As has been already pointed out the word Justification and the phrase Justification by Faith do not occur in the Confession. Knox held that this was not the leading doctrine at the Reformation, and this probably accounts for its meagre treatment in the Confession. The subject is treated at Ch.XV under the title "The Perfection of the Law and the Imperfection of Man".

The question at issue at that time was as it always has been, Is justification by faith or by works?

(3) The Confession teaches that justification is by faith. Its treatment of this doctrine will now be considered.

After enumerating the characteristics of the Law, and maintaining that in virtue of our corrupt nature we are unable to keep it perfectly, the Confession says "It behoved us to apprehend Christ Jesus, with His justice and satisfioun, who is the end and accomplishment of the Law, to all that beleve, by whome we ar sett at this libertie, that the curse and maledictioun of God fall not upoun us, albeit that we fulfill not the same in all pointis. For God the Father beholding us in the body/

body of His Sone Christ Jesus, accepteth oure imperfyte obedience as it ware perfite and coverith our workis, whiche ar defyled with many spottis, with the justice of His Sone." (Ch. XV)

The following is to the same effect.

"Albeit syne remane and continuallie abyd in these our mortall bodyes, yit it is not imputed unto us, but is remitted and covered with Christis justice". (Ch.XIV)

Self-extrication from the consequences following upon the breaking of the Law man found impossible. But Christ Jesus has met the requirement, for He is the end and accomplishment of the Law - to all that beleve" and procures liberty for sinners.

Thus Christ has made possible the sinners' justification and this is procured according to the Confession by "apprehending Christ Jesus with His justice and satisfioun". It does not say that justification comes by faith as the word is not used. The last words quoted, however, imply that Christ is laid hold of by faith whereby the act of justification is made complete. This is essentially Calvinistic. "Christ given to us by the kindness of God is apprehended and possessed by faith" (Inst.III.XI.I.)

Other Reformed Confessions support this. Take, for an example, the French Confession. "We believe that we are partakers of this justification by faith alone". (Art.XVIII)

The sinner who has been justified is raised to an exalted position and is restored to the enjoyment of privileges which he lost by his failure to keep perfectly God's commandments. And in the act of justification moral qualities which the sinner does not possess are imputed to him. The Confession expresses this truth in these words, "God the Father beholding us in/

in the body of His Sone Christ Jesus, accepteth oure imperfyte obedience as it ware perfite, and covereth our workis which ar defyled with many spottis, with His justice". (Ch.XV)

"God makes a man righteous by counting him so. This is the Divine paradox of Justification by Faith". (Findlay on Galatians p.184). The sinner is assured of an immediate and complete salvation. A salvation which looms only in the distance cannot meet present needs and satisfy the heart. A soul burdened with an acute sense of sin requires the experience and enjoyment of present salvation and the assurance of future happiness. All this it may have in Justification by Faith and this is implied in the teaching of the Confession.

(4) Although the Confession teaches that Christ is the accomplishment of the Law and has thereby set men at liberty, it hastens to say with characteristic clearness, "We do not meane that we ar so set at libertie, that we awe no obedience to the Law". (Ch.XV.) The teaching clearly is that the Law is to be observed. The justified are saved by faith, but faith by itself is dead and so must be accompanied by good works which are according to the law. Christ by His death freed man from the guilt of sin, and also from its power. Ethically as well as forensically, the believer dies with Christ on the Cross. The spiritual within - the higher nature, which differentiates man from all other creatures - is brought to newness of life. This clothes itself in an outward garb, the beauty of holiness. The outcome of faith is a positive righteousness, and Christ becomes one with the believer in the development of Christian character.

(5) Teaching, as the Confession does, the doctrine of Justification by Faith and the futility of works as a means of securing salvation on the ground that "no man in earth (Christ Jegus onlie excepted) hath gevin, geveth, or shall geve in work that"

that obedience to the Law which the Law requyareth", the inference drawn is "Whosoever boast thameselves of the merittis of thair awin workis, or putt thair trust in the workis of supere-rogatioun, they boast thameselfis of that whiche is not, and putt thair trust in damnable idolatrie".

The Church of Rome teaches the doctrine of the works of supererogation. The reference here is to that church whose teaching on the subject Professor Paterson puts concisely.

"It is possible for the saints to keep perfectly the commandments of God and even to perform works of supererogation that constitute a fund of merit which ensures their easy entrance to heaven, and is also vicariously available to secure blessings for others". (Rule of Faith p.256)

The Confession denies this. Christ alone has given perfect obedience to the Law. The greatest saints on earth are included among its breakers. At the best all are unprofitable servants.

Experience, observation and Scripture support the Confession's teaching. All know to be true what St. Paul says, "The good that I would I do not, but the evil which I would not, that I do ... I find then a Law, that when I would do good, evil is present with me". (Romans VII. ~~vv~~.19-21)

"All have sinned and come short of the glory of God". (Ibid III.23) There are then no exceptions. If it were true that justification is by works even saints have not wrought more good works than were necessary to procure it, and certainly they have none left over for the benefit of others.

(6) There is an inherent difference between the teaching of the Confession and the teaching of the Roman Church on this important doctrine of justification. According to the Council of Trent, "Justification is not remission of sins merely, but also/

also the sanctification and renewal of the inward man". (Ch. VII. Schaff's Creeds of the Latin and Greek Churches p.94)

(a) Justification is confounded with sanctification. With Romanists justification is progressive whereas according to the Confession it is an act. Sanctification is progressive because it is a work. "The Holy Ghost ;;; sanctifieth us and bringeth us in all veritie by His awin operatioun". (Ch.XII) When the sinner is justified he is clothed with the robe of Christ's righteousness and he then receives a fresh start in life. A new opportunity and ability are given him of becoming saintly and godly. The sanctifying process began when the act of justification was completed and this continues, ensuring that growth in holiness will be maintained. This is sanctification, according to the Confession.

(b) The Council of Trent says "Life eternal is to be proposed to those working well unto the end, and hoping in God, both as a grace mercifully promised to the sons of God through Jesus Christ, and as a reward which is according to the promise of God Himself, to be faithfully rendered to their good works and merits".... Whereas Jesus Christ Himself continually infuses His virtue into the justified, and this virtue always precedes and accompanies and follows their good works, which without it could not in any wise be pleasing and meritorious before God. We must believe that nothing further is wanting to the justified to prevent their being accounted to have, by their very works which have been done in God fully satisfied the divine Law according to the state of this life, and to have fully merited eternal life, to be obtained also in its (due) time, if so be, however, that they depart in grace". (Ch.XVI. Schaff's Creeds of the Latin and Greek Churches pp.107.108)

The Confession distinctly asserts that no merit attaches/

attaches to works in the process that ends in life eternal.

"We confesse that the Holy Ghost dois sanctifie and regenerat us, without all respect of any merite proceeding from us, be it befoir or be it after oure regeneratioun". (Ch.XII)

(7) And it is equally emphatic in asserting that the divine Law is not fully satisfied by works done. "The Law of God we confesse and acknowlege most just, most equall, most holy, and most perfite; commending those things, whiche being wrocht in perfectioun war able to geve lyfe and (able) to bring man to eternall felicitie. But our nature is so corrupt, so weak and imperfite, that we ar never able to fulfill the workis of the Law in perfectioun; yea, 'If we say we have no syn (evin after we are regenerat) we deceive outselfis, and the veritie of God is not into us'". (Ch.XV)

(8) Moreover, the Roman Catholic doctrine seriously discounts the value of Christ's atonement. The Confession states this in these terms. "He sufferit in body and saull, to mak the full satisfactioun for the synnis of His pepill. Efter the quilk ,,,, thair remaneis na uther sacrifice for synnis". (Ch.IX) The Confession distinctly asserts that Christ's atonement for sin was complete, so that it cannot be supplemented by other sacrifices or by good works. The sinner who accepts the offered salvation is forthwith justified and with Heaven's seal affixed to him he traverses this earth as a citizen of the kingdom of heaven.

CHAPTER VI.

The teaching of the Confession on the doctrine of the Church presents distinctive features in opposition to Romanist doctrine.

(1) As has already been said, Chapter V. gives a history of the Church from the beginning of time till the advent of Christ. Chapter XVI. reasserts and confirms the statement of Chapter V., but it goes further in that it views the Church from the beginning to the end of time. Then too, the first part of Chapter XVIII states what the Church is not and then gives the notes by which the true Church is discerned.

(2) The Church is defined as "A company and multitude of men chosen of God who rytlie worschip and embrace Him, by trew fayth in Christ Jesus, who is the onlie Head of the same Kirk, whiche also is the body and spo^uris of Christ Jesus". (Ch.XVI.)

The Confession thus assigns Christ the first place in His Church. He is not merely the Head but "the onlie Head of the Kirk". As the Head is above the body, so is Christ above all. When the Headship of Christ is realised, the thought of all human intermediaries vanishes. The Confession assigns to Christ His rightful position as the only Head of the Church.

(3) This "Kirk is Catholik, that is universall". The word Catholic has not the sanction of Scripture as it does not occur there. But its use in the sense of universal is sanctioned by long standing usage.

The late Dr. Norman MacLeod of Inverness offered comments on the word. "It expresses an idea never to be lost sight of in relation to the Church, which has not a single element in its constitution of a restricted or local character. It is greater than any one of its parts. It refuses to be limited by any of those artificial barriers which men have too often reared around their own little corner of the fold. It is meant to/

to embrace all nations, to teach all things necessary for salvation, and everywhere to nourish in its members all Christian graces". (Church, Ministry, and Sacraments, p.13).

Is the claim of the Confession that this "Kirk is Catholik, that is, universall", justified? The answer is found in the Confession itself. It refuses to be exclusive, and so embraces in the term Catholic all Christians wherever they are, found. "It conteanes the Elect of all ages (of) all realmes, nationis and tounge be thai of the Jewis or be thai of the Gentiles, who have communioun and societie with God the Father, and with His Sone Christ Jesus". (Ch.XVI). Christians are scattered abroad throughout the whole world and the Church of the Confession excludes no one but takes in all. Christians are members of a particular or local church to which they owe and own allegiance ~~for~~ with it they are in full external fellowship. These local churches are part of the Church of Christ throughout the world. The members of these and the Churches themselves own allegiance to the wider Church which is designated "The Catholik that is, universall Kirk".

The Confession thus refers to these local churches. Wherever certain notes are found there "is the trew Kirk of Christ". It adds, "not that universal . . . but particulare; sick as was in Corinthus etc. . . in whiche the ministerie was planted by Paule . . . And sick kirkis ~~we~~ . . . confesse to have in our cities, townis, and places reformed. (Ch.XVIII).

(3)^a All the local Churches are bound together as one for mutual benefit and they enjoy the full fruition of the grace and benefits Christ has secured for them. Hence this Church "is called (the) communion of sanctis who . . . have the fruition of the most inestimable benefitis, to witt, of ane God, ane Lord, Jesus, ane faith, and of ane baptisme. (Ch.XVI.)

(4) The statement of the Confession "Out of the whiche Kirk, thair is neather lyfe nor eternall felicitie" is essentially Calvinistic/

Calvinistic. "Beyond the pale of the Church no forgiveness of sins, no salvation, can be hoped for". (Inst.IV.I.4.)

The Westminster divines qualified their teaching on this subject. "Out of which Church there is no ordinary possibility of salvation". (Ch. XXV. Sect.II). It would probably have been better had the Scots Confession qualified its statement in some such way. Its teaching would then have been the same that the Westminster Confession afterwards expressed. It is to the effect that Church connection does not necessarily carry with it the possession of salvation, although the means of grace are not to be despised. But God is not restricted to these as the only way by which **He works** on men savingly. As a rule, however, He does not work outside these. Hence the qualification implied in the word "ordinary".

The Confession's statement being unqualified, some may think it incautious. To some minds it may suggest that it teaches that all inside the Church have spiritual life and the prospect of eternal happiness. Such teaching would be without warrant. Nominal Church membership does not carry with it the inestimable blessing of salvation. This comes by faith in and union with Christ. Some within the pale of the Christian Church belie their profession by their walk and conversation. Evidence is required of a heart at peace with God and this is not forthcoming. Church membership brings them no spiritual benefit.

If the statement teaches, as it seems to do, that all outside the visible Church are spiritually dead and are not heirs of salvation, some will question the teaching and it almost invites opposition. Many are found far and near who do not claim to be inside and so are presumably outside the visible Church, yet they claim to be true believers as they are also probably excellent people and good Christians. All indeed who sincerely name the name of Christ and are true to Him, whether they be inside or outside the Church have life and are heirs of eternal happiness./

happiness. "They are sheep which", Jesus Christ said, "are not of this fold". They are undeniably sheep of a fold in which salvation is their portion. The Father will yet give such ones to the Son as part of His completed and glorified Church.

(5) A very distinctive feature of the teaching of the Confession is expressed in these words.

"This Kirk is invisible, knowin onlie to God, who allone knoweth whome He hes chosin, and comprehendis alsweall the Elect that be departed, (commounlie called the Kirk Triumphant) as those that yit leve and fecht against syne and Sathan as shall leve hearefter".

The principle of an invisible Church was adopted by all the Reformers and is stated in all the Reformed Confessions. But it is set forth more clearly and with greater emphasis in the Scots Confession than in the others.

Professor Hastie says of it "The idea of the invisible Church was at once the most original, and most Catholic, and the most Christian view of the kingdom of God which the world had heard of since the days of the Apostles" and "It was upon the very idea of the invisible Church that the leaders of the Reformed Church as a whole took their stand, and did their imperishable work for God and the world." (Theology of the Reformed Church p.61)

The Confession views the Church under the two aspects - visible and invisible. This does not mean that there are two Churches, as Romanists allege. The visible includes the invisible, but they are not co-extensive. Those who belong to the Church considered as invisible belong also to the Church considered as visible; but many who belong to the visible are not included in the invisible. The members comprise the visible Church/

Church, and their presence in it is proof of the existence of the Church in the world as a concrete reality. But there exists the Church as invisible, of great antiquity and so hoary with age, because its existence dates from the beginning of true religion. It comprehends, as the Confession states, those of past ages who are now in heaven and know the full fruition of redemption, those of the present time, who are living the spiritual life in their fight with evil and those who are yet unborn. It is made up of true believers. These are not visible, so that part of the Church which they constitute must be invisible. There is the Church as God sees it, and the Church as man recognises and sees it. Man cannot go beyond the visible: God alone discerns the invisible. The Church is a spiritual body perfectly discerned by God, imperfectly seen by man. God regards the invisible Church as the real, man regards it as the ideal. Man discerns the visible Church by his senses, because in it there is something concrete. The Church as invisible is for man an object of faith.

Professor Candlish writes of this twofold aspect of the Church thus:- "In the end the two will coincide and all apparent duality that exists now in our view of the Church will be merged in absolute unity when the ideal shall be realised, and the real raised to the purity and perfection of the ideal". (The Christian Salvation p.70)

(6) The Confession is definite and unambiguous in stating the notes of the true Church.

"The Notes of the true Kirk of God we believe, confesse, and avow to be, first, the true preaching of the Word of God into the which God has revealed Himself to us... Secondly, the right administration of the Sacraments of Christ Jesus; Lastly, Ecclesiasticall discipline uprightly ministred, as Gods Word/

Word prescribed". (Ch. XVIII)

This agrees with Calvin, as far as he goes.

"Whenever we see the Word of God sincerely preached and heard, wherever we see the Sacraments administered according to the institution of Christ, there we cannot have any doubt that the Church of God has some existence". (Inst.IV.I.9)

Notes I and II are found in some of the earlier Protestant Confessions. The Augsburg Confession runs as follows:-

"The Church is the congregation of saints (or general assembly of the faithful) wherein the Gospel is rightly taught and the sacraments are rightly administered". (Schaff's Creeds Art. VII.p.11)

The XXXIX Arts. are in agreement. "The visible Church of Christ is a congregation of faithful men in the which the pure Word of God is preached and the Sacraments to be duly administered according to Christ's appointment in all those things that of necessity are requisite to the same". (Art.XIX)

The second Helvetic Confession gives Note I, while the Westminster Confession is silent on the subject. The Belgic Confession of 1561 is in complete agreement with the Scots Confession since it gives the three notes. The marks of the true Church are "If the true doctrine of the Gospel is preached there in; if she maintains the pure administration of the Sacraments as instituted by Christ; if Church discipline is exercised in punishment of sin". (Schaff's Creeds p.419)

(7) The Scots Confession differs then from its predecessors in two important features, viz:-

(a) It makes Church discipline a third note of the true Church.

(b) It recognises the right of faithful worshippers in/.

in every city, town or district, to be regarded as a distinct Church. It agrees with Calvin who wrote, "The Church universal is the multitude collected out of all nations, who, though dispersed and far distant from each other, agree in one truth of divine doctrine, and are bound together by the tie of common religion. In this way it comprehends single Churches, which exist in different towns and villages, according to the wants of human society, so that each of them justly obtains the name and authority of the Church". (Inst.IV.I.9). Commenting on this statement, the late Professor Binnie wrote "This deserves to be noted, as showing how erroneous is the notion, that according to the Presbyterian theory the proper ecclesiastical unit is the Church of an entire nation." (The Church p.10)

These notes of the true Church were, according to the Confession, not found in "that horrible harlote the Kirk malignant", before and at the time of the Reformation. It was, therefore, not a part of the true Church.

(8) The Confession differs in many respects from the teaching of the Church of Rome.

(a) The latter makes the Pope to be the head of the Church, whereas the Confession affirms that Christ is the "onlie Head of the Church". The Pope is not the Vicar of Christ, for Christ does not so deputise.

(b) The Kirk of the Confession is "Catholik, that is universall". The Church of Rome claims the exclusive right to be designated Catholic and so calls itself the Roman Catholic Church. The late Dr Weir wrote, "Protestants have a conviction that this Church (Romish) is not the Catholic Church, but only a portion of what ought to be so named". (Romanism and Protestantism p.1).

The/

The Church of Rome is universal only in the sense that it is found practically everywhere.

The claim to the exclusive use of the term Catholic is lacking in charity, for then are all outside it heretics: doomed to everlasting death. The Church of the Confession was certainly outside the Church of Rome, but it was not as a consequence cut off from the society of the Church of Christ. It was a living branch of that Church. Knox made that claim, "Albeit that we of the Realme of Scotland have refused Rome and the tyrranie thereof, we think not that we have refused the societie of Christis kirk; but that we are joynit with it". (Works VI.p.490).

(c) The Confession teaches that the Church is primarily the fellowship of the saints and afterwards an institution. The Romish doctrine is that the Church is primarily and essentially an outward visible society inside which the salvation of the soul is secured. All outside it have no connection with Christ, and as a consequence lost eternally. What this teaching implies Professor Paterson thus puts. "The Church of Rome instead of making the relation of the believer to the Church depend on his relation to Christ, it makes his relation to Christ depend on his relation to the Church". (Rule of Faith p.240)

(d) The Confession teaches in opposition to the Romish teaching that all inside the pale of that Church have life and are heirs of salvation; that "as without Christ Jesus thair is neather lyfe nor salvatioun, so shall thair nane be participant thairof but sick as the Father has gevin unto His Sone Christ Jesus, and those that in tyme come to Him avow His doctrine, and beleve into Him". (Ch.XVI)

The Church of Rome seeks to justify its teaching by asserting as a fundamental principle that no internal or spiritual qualifications are needed to determine who are members of the true church, but that it is a body consisting of all sorts of/

of men, good and bad, believing and unbelieving, the one requirement being that they are united by a profession of faith and under an organised government. Holiness with that church does not necessarily mean actual moral purity, but either a mere outward dedication to God or a profession of obligation to holiness or the power of the Church to make holy.

The teaching of the Confession is contrary to this. Grace and salvation come to the soul not through external rites but by moral and spiritual means. Only those on whom these play effectively are in possession of salvation and all that this implies.

(e) The Church of Rome claims that the notes of the true church are "The title Catholic, antiquity; and ceaseless continuance; an unbroken succession of Bishops, from Rome since Apostolic times, and the enormous number and variety of members of the Church". The Confession makes distinct reference to this claim in these terms. "The nottis, signes and assured tokenis whairby the immaculat spouse of Christ Jesus is knawin from that horrible harlote the Kirk malignant, we affirme ar neyther antiquitie, title usurped, lineall discente, place appointed, nor multitude of men approving ane errour". (Ch.XVIII

The need does not arise of repeating the notes of the true Kirk, according to the Confession, as these have already been stated and considered.

CHAPTER VII.

(1) In dealing with "The Authoritie of the Scripturis" the Confession assigns to them exclusive and absolute authority. The standard of test is the Scriptures alone. This is so inasmuch as the "authoritie of the same is of God, and neather depends on men nor angellis". (Ch.XIX)

The same prominence is not given to this claim in any contemporary symbol.

(2) It denies that the Scriptures derive authority from the Church. "We affirme that sick as alledge the Scripture to have na (uther) authoritie, but that whiche is receaved from the Kirk, to be blasphemous against God, and injuriouse to the trew Kirk". In point of fact, the reverse of this is the truth. The Church depends for its authority on its Head. "The trew Kirk ;. always hear ~~eth~~ and obeyeth the voice of hir awin Spouse and pastour". (Ibid)

(3) It claims that "The doctrine taught in our kirkis is conteaned in the buikis of the Auld and New Testamentis ... whiche of the ancient have bene reputed canonicall, in the whiche we affirme that all thingis necessarie to be beleaved for the salvatioun of mankind, is sufficientlie expressed". (Ch.XVII And "we beleve and confesse the Scriptures of God sufficient to instruct and maik the man of God perfect". (Ch.XIX)

The Confession deprecates going outside the Scriptures in the hope of finding additional enlightenment on the way of salvation and the reaching of the perfect state. All that is needed on these matters is found there and no human production is on an equality with the Word of God.

The Confession in assigning absolute authority to the Scriptures, differs from (a) The XXXIX Arts. of the Church of England which recognise the apocryphal books as profitable "for example/

example of lyfe and instruction of manners". (Art.VI) and from (b) the Church of Rome which placed oral tradition on the same level of authority with the Scriptures in respect to matters of faith and discipline.

(4) It does not assert or define the inspiration of the Scriptures. But their inspiration is assumed all through although the word is not once used.

(5) Whilst the Confession does not state that it is a "Subordinate Standard", the idea conveyed by the words runs through it. The Word of God being the supreme authority, inferentially the Confession is strictly subordinate.

(i) On the subject of the interpretation of the Scriptures the Confession is emphatic in its affirmation. It states its teaching negatively. (a) The interpretation of the Word of God ... neather apperteaneth to privat nor publict persone, neather yit to any kirk for any preheminance or prerogative, personall or locall, whiche one hes above another" and positively (b) butt apperteaneth to the Spreit of God". (Ch.XVIII)

The first part (a) has a special bearing on the claim of the Church of Rome. Theoretically it submits itself to the authority of the Bible. But it claims the exclusive right to interpret the Word of God, and consequently expects all the Churches to accept its interpretations. The Confession contests this claim.

Inasmuch as no man and no combination of men are perfectly free from error their interpretations of Scripture cannot be absolutely relied upon and may indeed be rejected. The Church is not infallible. The Church of Rome in claiming absolute authority to interpret Scripture went beyond its right.

The framers of the Confession believed that that church's/

church's authority was without divine sanction and that it had produced bad results. They therefore turned in reverence to the study and submitted to the authority of the Word of God, trusting to the guidance and enlightenment of the Spirit of God in reaching decisions.

Professor Flint's words are a propos. "It was in the Bible that they (the Reformers) sought for the substance of their preaching. It was from the Bible that they endeavoured to evolve their creeds. It was by reference to the Bible that they undertook to defend all the articles of these creeds". (Agnosticism p.489)

If it is said that what the Church teaches may be accepted by the mind as true, obviously the mind believes on the authority of reason and not on the authority of the Church. If the truth reached by reason is the same that the Church teaches, the Church cannot claim credit for this. "The Church becomes in that case simply a witness of truth". (Ibid p.486) That is the most that can be conceded.

Authority, however, cannot be wholly discarded, although the Church of Rome overstepped its right. Moreover, its pronouncements do not carry conviction with them, inasmuch as what Professor Paterson tersely says is true. "It is held on good grounds by Protestants that doctrines which are promulgated on papal authority go beyond the evidence or against the evidence, which is supplied in our most authentic sources for the knowledge of the Christian revelation". (Rule of ^{Faith} ~~truth~~ p.50)

(ii) Controversy will arise over the interpretation of a verse or a passage of Scripture. When that happens, other texts, the meaning of which is clear, are to be appealed to. These will shed some light on the difficulty and thereby the Spirit of unity will be maintained. The reason is not far to seek/

seek. The Bible, the authors of the Confession held, does not contradict in one place what is written in another place. The point is put thus: "For this is a thing universallie granted, that the Spreit of God, which is the spirit of unitie, is in nothing contrarious unto Himself". (Ch.XVIII)

The Confession is in agreement with the 1st Helvetic Confession. "The interpretation of this Holy Writ should be sought out itself, so that it should be its interpreter". (Art. II)

(iii) The doctrine of the Confession being that the interpretation of Scripture "apperteaneth to the Spreit of God", when some doctrines are accepted and others are rejected the choice is claimed to be due to the guidance and light given by the Spirit speaking in the writings which the same Spirit had inspired. Doctrines must be tried by this test. If a doctrine stands the test, it is to be accepted: if it does not, it is to be rejected. Those who accept the doctrine must believe that the interpretation is the mind of the Spirit.

(iv) The authors of the Confession believed that their doctrines were the truth as it was contained and taught in God's Word, and they held that they were justified in refusing to accept dogmas opposed to their teaching.

They were at liberty to do this. But they went further and claimed that what was truth for them must be truth for others. This is implied in the following quotation.

"If then the interpretatioun, determination, or sentence of any doctour, kirk, or counsall, repugne to the plane Word of God writtin in any other place of (the) Scripture, it is a thing most certane, that thairis is nocht the trew understanding and meanyng of the Holy Ghost, supposing that counsallis, Realmes and Nations have approved and receaved the same. For we dar nott receave/

receave and admitt any interpretatioun whiche directlie repugneth to any principall point of our fayth, (or) to any other plane text of Scripture, or yitt unto the rewll of charitie". (Ch.XVIII)

The framers of the Confession claim the right to interpret Scripture and they are not to be denied that liberty. They are not, however, justified in refusing a similar right to others, who are probably quite as conscientious as they in their interpretations, although their doctrines are opposed to those of the Confession.

CHAPTER VIII.

There are distinctive features in the Confession's doctrine of the Power, Authoritie and Causes of the Conventioun of Generall Counsallis.

(1) It does not condemn all General Councils and everything that they determine. But it attaches two conditions.

(a) Councils must be composed of godly men and (b) they must be lawfully convened.

(2) The authors of the Confession were not prepared to accept without consideration whatever General Councils might promulgate. They would consider their findings with open minds in order that they might ascertain and in the end accept what they believed to be right.

These two points are stated in the following sentences. "As we do nott raschellie dampne that whiche godlie men, assembled togidder in Generall Counsallis lauchfullie gathered, have approved (in the old printed copies "have proponit") unto us; so without just examinatioun dar we not resave whatsoever is obtrused unto men, under the name of Generall Counsallis".

(Ch.XX) This is distinctively Calvinistic. Should it be asked, "Is there no authority in the definitions of Councils"? Calvin answers "Yes, indeed; for I do not contend that all Councils are to be condemned, and all their acts rescinded, or, as it is said, made one complete erasure". (Inst.IV.IX.8)

(2) The refusal to accept without examination whatever is issued in the name and with the imprimatur of General Councils is based on this. "Plane it is, that as they war men, so have some of thame manifestlie erred, and that in materis of great weght and importance". (Ibid) An appeal to history furnishes corroboration of this statement.

The/

The Church of Rome claims that the interpretations of Scripture by General Councils are correct. The claim is not valid. This may be seen by referring, for instance, to the institution of the Lord's Supper, and the teaching of the Romish Church thereanent. Our Lord said, referring to the Cup, "Drink ye all of it". The Council of Constance decreed that the cup was to be withheld from the laity, and it is still withheld. The decree is opposed to Christ's unambiguous words of institution, so that the Council of Constance erred in a matter of great weight and importance. If it erred, other Councils may also have erred.

Moreover, history shows that Councils have not always agreed. Decisions reached and enforced by one Council have sometimes been reversed by another. Both Councils could not be right. One only could be right, while both might be wrong. If Councils do not err, How is the variance, the contradiction indeed to be explained? Not satisfactorily by alleging, as the Church of Rome would do, that one of them was not a lawful council. The question arises, How is it to be determined which was the lawful council? An example will illustrate and elucidate the point. The Council of Constantinople decreed that images set up in temples were to be thrown down and destroyed. The Council of Nice held subsequently decreed that images were to be restored. These two councils differed. If it is said by way of explaining the difference that one was ^a lawful and the other an ^Λ unlawful council, since both councils were convened by Emperors, the ^cred^egnised conveners, the question is pertinent, which was the lawful council? Error is indeed writ large on Councils, so that the Confession's assertion that Councils have erred is substantiated.

The claim of inerrancy for Councils makes faith to stand/

stand or fall according as they determine; what they determine to be received, others must accept, and what they determine should be rejected others must reject: things approved of by them must meet with the approval of others, and whatsoever they condemn is to be held as justly condemned. No thoughtful person could accede to such a demand. Calvin puts the claim clearly and tersely. "At their own caprice and in contempt of the Word of God, they ~~evin~~ doctrines to which they demand our assent, declaring that no man can be a christian unless he assent to all their dogmas, affirmative as well as negative, if not with explicit yet with implicit faith, because it belongs to the Church to frame new articles of faith". (Inst. IV. VIII.10)

(3) The Confession denies Councils the right to frame new articles of faith. "If men under the name of a Counsall pretend to forge unto us new articles of our faith . . . then utterlie we mone refuse the same", and in the next paragraph it continues - "The caus why General Counsallis convened, was . . . not to forge new articles of our beleve". (Ibid).

(4) The Councils of which the Confession approves, and whose decisions its framers would probably have been prepared to accept and condone, are spoken of in these terms:- "So far as the Counsall proveth the determination and commandiment that it geveth of the plane Word of God, so far do we reverence and embrace the same" (Ibid).

(5) The Confession states ^{the} cause of Councils, negatively and positively.

(a) The negative statement is - "The laws . . . was neather to mak any perpetuall law (which God befoir had nott maid) neather yitt to forge new articles of our beleve, neather to give the Word of God authoritie :mekle less to make that to be His worde, or yitt the trew interpretatioun of the same which /

which was not befoir by His holy will expressed in His worde".

The points in this statement are found in other parts of the Confession and are considered in their context.

(b) The positive statements is in two parts:-

- (1) "The caus of Counsallis was partlie for confutatioun of heresy, and for geving publick confessioun of thair faith to the posteritie following"

This is stated as the chief cause of Councils. But true to its characteristic, the Confession never fails to bring in God's word when that is relevant. It does so here. "Whiche faith they did by the authoritie of Goddis writtin worde".

When heresies arise, as they will do now and then, a body must be appointed to deal with them and a General Council is an excellent body for the carrying out of this work. Controverting the heresy the General Council may give expression to the faith of the Church in accordance with the Word of God, whereby posterity will know what the Church believed in far off days and this may be for their help and edification.

- (2) "The other caus was for good policie and ordour to be constitut and observed in the Kirk, in whiche it becumis all thingis to be done decentlie and into ordour".

The Church ought to be a place of order, and when anything disorderly arises power must be found somewhere by the exercise of which order is restored and afterwards maintained.

The Confession, then, admits and teaches that there is no valid ground for refusing a General Council or Assembly of the Church the right to settle disputes on matters of faith and to give authoritative decisions relative to the maintenance of Church policy and order.

(6) The concluding words of this Chapter show remarkable forethought/

forethought and wonderful depth of sentiment and breadth of vision. The authors projected their thoughts into the future, when they penned the words, - "Not that we think that ane pollicie, and ane ordour in Ceremonies can be appointed to be all aigis, tymes, and plaicis, for as ceremonies (sick as men hes devised) ar but temporall, so may and aucht they to be changed, when they rather foster superstition then that they edifie the Kirk using the same".

These words leave the way open for the acceptance and adoption of changes when the existing state of things tends to superstition and is not for edification. The Church is left free to determine and work out a policy for itself. A policy which commends itself to one age may be unacceptable to its successor. No age then has a right to try to bind its successors. Circumstances are constantly changing; requirements vary from time to time; and in the recognition of these facts the statement of the Confession implies a willingness to come into line with progressives. Changes will be welcomed when such become necessary.

CHAPTER IX.

A very strong and pronounced characteristic of the Confession is its opposition to and repudiation of the Romish doctrine of the Sacraments. On every point a difference emerges and is easily seen.

(1) The Confession states with considerable emphasis that there are two sacraments only, and in this respect it agrees with other Confessions of the Evangelical Church. Although no reference is made to the teaching of the Church of Rome to the effect that there are seven sacraments, the emphasis with which two only are admitted is suggestive of, indeed implies, the repudiation of the other five.

The difference in the number of the sacraments emerges in the first statement of the Confession on the doctrine "Of the Sacraments". It is in these terms:- "As the Father is under the Law . . . had two chief sacraments to witte. Circumcisioun and the Passover . . . so do we acknowledge and confesse that we now in the time of the Evangell have two sacraments onlie, institute be the Lord Jesus . . . to witt, Baptism and the Supper or Table of the Lord Jesus called the Comunioun of his body and bloode. (Ch.XXI)"

The early printed copies of the Confessions have the words "two chief sacraments"; and the word "chief" occurs in the Acts of Parliament of 1560 and 1567 which ratify it. In the Confession, a copy of which is found in Works II 113 from which the above quotation is taken, it will be observed that the word "chief" occurs only once - the second clause running "two sacramentis onlie". Probably the word "onlie" was in the original composition.

From the fact that many texts of the Confession read "two chief sacraments" it has been inferred that Knox, like some of the older English Reformers was willing to grant a sacramental character to some of the rites which Romanists claimed to be sacraments/

sacraments. The inference is not justified. Knox held that there were only two sacraments and denied claims and assertions to the contrary.

The first book of Discipline which was practically his agrees with the Confession. "Thai (sacraments) be two, to wit, Baptisme and the Holie Supper of the Lord Jesus". (Works II 186).

Moreover, the new Testament sanctions only these two sacraments.

(2). The Romish Church teaches that the grace of the sacraments comes to those who take part in them ex opere operato. The Confession flatly contradicts this. In both sacraments there is an efficacy, but the imparting and reception of the grace is contingent on the spiritual condition of the recipient. It is definitely and clearly stated that there must be faith in the heart.

"These sacramentis were institute of God . . . to exercise the faith of his children" (Ch. XVI).

The Supper of the Lord we confess to apperteane onlie to sick as have bene to the household of Faith . . . Such as eat (and drink) at that holy table without fayth . . . do eat unworthelye. (Ch. XXIII).

This implies that the grace of God has touched and changed the heart. The Statements of the Confession are directly opposed to the teaching of the Romish Church.

(3). It is not true what Romanists say that if the efficacy of the sacraments is not felt and the grace is not received this is so because there has been resistance on the part of the person participating in the sacrament. The real reason is the absence of faith and failure to surrender to the Lord Jesus Christ, due to a want of knowledge of Him and His salvation.

Mere bodily presence at and participation in the sacraments/

sacraments must count for nothing. Those who take part in these, the Confession says are "to try and examyn thame selfis in their faith (Ch. XX.III). and this is an echo of the words of institution, "Let a man examine himself".

Such an injunction would not be needed did grace come in the sacraments regardless of the spiritual condition of the participant and were it imparted ex opere operato Members of Christ's Kingdom have the grace of God in their hearts, but not because they participate in the sacraments. The reverse of this is true. The grace is in their hearts and they partake of the sacrament because this is so.

(4). The Romish Church has an elaborate sacramental system, and has departed from the simplicity and purity of the early church by imparting much extraneous matter into the sacraments. The result has been that considerable superstition has become associated with the sacraments.

It is claimed for the Confession that it provides an antidote for this.

(5). The Confession gives explicit directions on two points connected with the administration of the sacraments. The distinctive feature of these is that they strike at as they are also opposed to the Church of Rome. Two requisites are mentioned (a) "That their be ministred be lawfull ministeris" and such are described as "onlie thei that are appointed to the preaching of the word or into whose mouthis God has putt some sernoun of exhortatioun they being new lawfullie chosen thairto by some Kirk". (Ch. XXII). The rule almost universally observed in Protestant Churches is that only ordained ministers of the word should administer the sacraments. It is to be observed that the Confession asserts that "ministeris of the Papisticall Kirk are no ministeris of Christ Jesus".

To be logical and consistent it would deny them the right/

right to administer the sacraments . There is certainly no need that he be a priest who administers Baptism. As a matter of fact the name priest does not appear in the list of Christian officers, and there is no mention of priests or priestly consecration in the records of baptism. If the priest and his pretensions were eliminated from this sacrament superstition among the people would be greatly lessened and many of the abuses associated with it would disappear.

The Confession characterises as " More horrible " that "thei (Romanists) suffer women, whome the Holy Ghost will not suffer to teach in the Congregation to baptise " The Romish doctrine being that baptism is absolutely necessary to salvation, that Church was led to permit women and laymen to baptise when necessity arose. In the Protestant Church women and laymen are precluded from doing this, and probationers of the Church neither baptise nor dispense the Lord's Supper. Probationers are licensed to preach, but they are not ministers in the strict sense of the word.

Some probationers do not reach the full status in the ministry because they never receive ordination.

The other requisites (C) "That thei be ministred in sic elementis, and in sic sorte as God hath appointed ". The framers of the Confession had in their thoughts those things which the Romish Church has added in the administration of baptism. It says of those who have done this, " Thei have so adulterat, both the one sacrament and the other with thair awin inventionis that na pairte of Christis actioun abydeeth in the originall puritie ".

The excrescences are " oyle, salt, spattle and siclyk in baptisme " and these are "but menis inventionis". Only water is of course/

course to be used in baptism which is a wasning with water.. The Confession is in thorough agreement with the book of Discipline. "In baptism we acknowledge nothing to be used except the element of watter onlie", and it adds "quhosoever presumeth in baptisme to use oyle, salt, wax, spatil, conjuration or croceing, accuseth the perfyte institution of Christ Jesus of imperfection for it was void of all suche inventionis devysed by men", (Works II 187). There are valid and convincing reasons for asserting that water and only water should be used in baptism.

These are:-

(a). St. John's explicit statements. "I indeed baptise you with water" (St. Matthew III.II), and "He sent me to baptise with water" (St. John I.33).

(b). The use of water is essential to the symbolism of the rite symbolising as it does moral purification. Christ loved the Church and gave Himself for it that he might sanctify and cleanse it with the washing of water and by the Word" (Eph. V. vv. 25.26)

If these two requisites were duly observed the baptism was held to be in proper order and so valid. The Confession does not mention a third requisite and it is strange that it is omitted. The requisite is found in Christ's command to the disciples. "Go ye and teach all nations, baptising them in the name of the Father and of the Son, and of the Holy Ghost". (St. Matthew XXVIII. 19).

The church now requires the observance of these three things in the administration of baptism.

(6). The declaration of the object for which the two sacraments were instituted is quite clear and distinctive. "These sacramentis were institut of God, not onlie to maik and visible difference betwixt His people and those that were without His league/

league, but also to exercise the faith of his children; and by participation of the same sacraments to seal in their hearts the assurance of His promise, and of that most blessed conjunction, union, and society which the elect have with their head Christ Jesus.. (Ch. XXI).

Did not an object exist in the institution and continuance of the sacraments they would be dangerously near meaningless. At any rate they would be "naked and bare signs". But they are not that. Those who participate in them are marked off from others who are outside the covenant of grace, their faith is thereby continued and strengthened, there comes to them the assurance of the absolute certainty of God's promises and the sacraments confirm them in the belief and conviction of their abiding union with Christ. The Confession is quite distinct in its statement of these things and these imply that sacraments which do all this for those who take part in them are of vast importance and great worth.

(1). The Confession states its doctrine of baptism very briefly. "We assuredly believe that by baptism we are ingrafted in Christ Jesus to be made partakers of His justice by the which our sins are covered and remitted".(Ch. XXI).

When a gardener grafts a shoot on to a tree the shoot becomes part of the tree - it is one with the tree - and fruit bearing may reasonably be expected. So it is with a person when he is baptised. Ingrafted into Christ he becomes one with Him, and the fruit of the spirit ought to follow. Christ's righteousness clothes the sinner and this indicates that his sin is covered and liquidated.

(2). Unlike the Romish Church the Confession does not profess and teach the doctrine of baptismal regeneration. Romish teaching is that baptism is a regenerating rite when duly celebrated/

celebrated by an ordained priest and that consequently every living soul should be baptised as eternal salvation depends on the observance of the sacrament.

The furthest the Confession goes is in words already quoted "By baptism . . . our synes are covered and remitted". At birth we become members of the family of our earthly parents. It is when we are "born again" that we become members of the family of the Heavenly Father. God receives us into a covenant relationship with Himself and we are regenerated by the Power of the Holy Ghost. "The Holy Ghost . . . sanctifieth us, . . . the Holy Ghost does sanctifie and regenerat us". (Ch.XII). But the grace of baptism is not regeneration in the sense of a renewal of heart by which the Holy Spirit sanctifies or makes holy one corrupt nature. It is to be understood as a new birth into the family of God's covenant and adoption.

The prominent idea in the baptismal doctrine is that of a covenant sealing transaction. Of the primal covenant circumcision was the seal confirming to all on whom it was impressed the promise made to Abraham. The seal of the covenant though it carried with it signal privileges did not necessarily imply the actual possession of all the benefits that were annexed thereunto. So the administration of baptism does not save and regenerate.

God takes the person who is baptised into covenant with Himself and admits him into a condition of privilege and responsibility. But baptism does not imply the actual possession, operation and enjoyment of all the privileges bound up in it. Of course the person can never again be as though he had not at any time been baptised. Sacramentally he was grafted into the body of Christ, and that fact can never be altered. There is not Scriptural warrant for the doctrine of baptismal regeneration as taught by the Romish Church, and there is nothing like it in the Confession. Had the apostles thought and believed that baptism was a regenerating rite and/

and that its observance held the issues of life and death and so of the eternal destiny of the soul they would certainly not have been silent as to its requirement, but would on the contrary have emphatically enjoined its administration in all cases. Their silence is explicable if the rite was regarded as a sacrament of initiation into the membership of the church whereby a convert's faith was sealed and his children were regarded as members of their community. But silence on the part of the apostles is inconceivable as to the observance of a rite fraught with eternal issues if they believed in the regenerating efficacy of baptism.

The New Testament knows nothing of baptism as a rite which secures salvation when administered by a consecrated priest and this because there is no such sacrament and no such priest.

The Romish Church teaches that if the obstacle of sin is not interposed the person baptised is regenerated. Children cannot interpose the obstacle of sin. If the Romish teaching is correct their regeneration should show itself and be evident in after life. Now, observation and experience prove that multitudes baptised in infancy give, afterwards, no evidence of godliness or any signs of practical Christianity. Indeed many such are notorious for vices and crimes of the grossest kind. This would not be the case had they been regenerated in baptism.

The proof against the doctrine is so cogent that it has no existence in fact. And it leads to and ends in such gross abuses that it cannot be too strongly exposed and opposed.

(3) While the Confession does not teach that baptism is necessary to salvation, neither does it say that the want of it, owing to the infant's death, in any way prejudices the child's salvation. The Romish Church teaches both of these. The Confession's/

Confession's silence is not to be taken as accepting the doctrine.

(4) Dealing with the question - "To whome sacramentis apperteane, the Confession is distinctive in that it strongly insists on the baptism of infants: and "dampnes the errour of the Anabaptistes who deny baptisme to apperteane to children befoir that thei have faith and understanding". (Ch.XXIII).

(5) The Confession is on firm and sure ground when it teaches infant baptism. The warrant for baptism is found in Christ's commission to His disciples. "Go ye and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost". Christ did not ordain baptism. Many were baptised by John Baptist before Christ began His public ministry. The fact that He submitted to baptism at the Baptist's hands led the early Church to infer that baptism met with His approval and was expressive of His mind.

In apostolic times whole households were baptised and presumably there were young children in at least some of these homes. There is no record that such were excluded. Silence on their exclusion would seem to justify the assumption of their inclusion. That indeed infants were baptised.

In post-apostolic times infant baptism became the custom of the Church, and it has been the same during the ages since then. The covenant of the Old Testament embraced the man and his household, particularly his children. All the privileges conferred on the parent were extended to his offspring.

Believers in Christ assumed with perfect naturalness that the New Covenant was not a whit less embracing and inclusive. If from Christ as their Saviour innumerable blessings flowed to the parents, then indeed must their children share in these. The parents and child's relationship to God and Christ is the same, and this relationship is symbolised and sealed when the infant is baptised.

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For these and other reasons which need not be particularised, the doctrine of infant baptism as taught in the Confession is justified.

(6) "Baptisme apperteaneth to the infantis of the faithfull". The qualification 'faithfull' may be assumed to mean that only the infants of true believers are to be baptised. All who seek baptism for their children make a profession of faith. Without being uncharitable it may be said that in many cases the profession does not mean much. But the infants are baptised. If the assumption is correct that only the infants of true believers are to be baptised, then is the teaching directly opposed to the teaching of the Romish Church. Teaching, as that Church does, baptismal regeneration and the dependence of salvation on the administration of the sacrament, it would have all children baptised. So, too, would Protestants. Not, however, for the same reason. An obvious objection to promiscuous baptism is that it would encourage and increase the superstitions which some have come to associate with its administration.

(7) "Baptisme apperteaneth also to those that be of age and discretion". This gives sanction to the baptism of adults. The Confession was wise in making provision for the baptism of those in after years who were not baptised in infancy. Anabaptists would have no others baptised and that of immersion. The Confession gives no guidance as to how adults are to be baptised whether by sprinkling, affusion or immersion. Baptism by sprinkling has always been the custom in the Protestant Church.

CHAPTER X.

The doctrine of the Sacrament of the Lord's Supper as unfolded in the Confession is quite distinctive and at many points is opposed and contrary to the teaching of the Roman Church.

(1) The two requisites to the right administration of the Sacraments mentioned in Chapter XXII, and already dealt with in treating of Baptism must be observed when the Lord's Supper is dispensed.

(a) The Confession requires that they be lawful ministers, consequently, the Protestant Church has at all times insisted that he be an ordained minister who administers this sacrament.

(b) On the question of the elements to be used, inasmuch as the Saviour said in the words of Institution "Take, eat etc... this do in remembrance of me", the Confession says "By which word is and charge He sanctified bread and wyne to be the sacrament of His body and blude". (Some copies have "His holy body")

(2) It bans the following: adoratioun, venoratioun, bearing thocht streittis and townes, and keaping of bread in boxes or vintis, and adds that these "are prophanatioun of Christ's Sacraments, and no use of the same." The use to which the bread and wine are to be put is stated thus "that the one should be eaten, and that all should drink of the other.....thei should not be kept to be wirschiped and honoured as God, as the blynd Papists have done heirtofair".

(3) When the framers of the Confession said "all should drink of the other" (i.e. the wine) they were referring to the with-holding of the cup from the laity. They add "Papistis.... have committed sacriledge, stealing frome the people the one parte of the sacrament, to witt, the blissed cupp". (Chapter XXII)

The confession is in agreement with Calvin. "The edict of the eternal God is that all are to drink" (Inst.IV.XVII.47)

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It had the strongest possible support in the words of Institution. Says Christ Jesus:- "Drink ye all of it". (St. Matthew. XXVI. 27). The with-holding of the cup is contrary to these words and nowhere else in Scripture, is anything found which sanctions the Romish custom. Then too, the cup being restricted to priests implies the denial of the priesthood of all believers - a truth clearly taught in Scripture.

(4) Another requisite is thus stated:- "That the Sacramentis be rychtlie used, it is requyred that the ~~end~~ and caus why the Sacramentis was institut, be understand and observed, alsweel of the Minister as of the receaveris". (Chapter XXII.)

It is obvious that if a minister does not fully acquaint himself with all that the Sacraments mean and imply, he is unable to give guidance to others. Assuming, however, that he has done this, the Confession says he must guide the thoughts of communicants. As a rule this is done in Protestant Churches. The preaching of the Word precedes the administration of the Lord's Supper, the subject dealt with having a bearing on what is to follow.

(5) There is another statement bearing directly on the right observance of the Lord's Supper. "The supper of the Lord, we confesse to apperteane onlie to sick as have bene of the household of faith, and can try and examyn thame selfis, asweill in thair faith, as in thair dewtie towardis thair nyctbouris. Such as eat (and drink) at that holy table without fayth, or being at dissentioun and divisioun with thare brethren do eat unworthelye; and thairfoir it is, that in our kirkis, our ministeris tackis publict and particulare examinatioun of the knowledge and conversatioun of suche as are to be admitted to the table of the Lord Jesus. (Chapter XXIII)

The table of the Lord is for those who have a lively faith/

faith in the Saviour so that it becomes all to test themselves before they approach it, lest they should desecrate it. They ought to be living in charity with all men.

The Confession in stating the part ministers take in this matter is defective in its logic. A link is wanting. Communicants cannot be trusted to thoroughly examine themselves: therefore they must be examined, helped and guided by ministers.

The doctrine of the Lord's Supper as enunciated in the Confession is Calvinistic.

It is generally conceded that Knox composed the chapters on the Sacraments. Lorimer assumed this when he wrote, "When Knox penned these remarkable statements of the Scottish Confession, his views of the Lord's Supper had been matured and deepened by the intercourse of several years with Calvin in Geneva. But he had held substantially the same views nearly ten years before he and Calvin met, and while he was still the disciple and attendant of George Wishart, And Wishart had learned those views from the 1st. Helvetic Confession of 1536, which he translated into his mother tongue, and from his intercourse with the Helvetic Church in 1540. (John Knox and the Church of England, p. 131)

(1) The doctrine is thus expressed:- "We confesse and undowbtedlye beleve, that the faithfull, in the ryght use of the Lordis Table, so do eatt the body, and drynk the bloode of the Lord Jesus, that He remaneth in thame and thai in Him, yea that thai ar so maid flesche of His flesche and bone of His bones, that as the Eternall Godheid hath given to the flesche of Christ Jesus (which of the awin condition and nature was mortall and corruptible)lyfe and immortalitie, so doeth Christ Jesus, His flesche and bloode eaten and drunken by us, give to us the same prerogatives". (Chapter XXI)

It may be said that the doctrine of the Real Presence is/

is here taught, Yes, but it is a spiritual presence.

In the Supper the Souls of believers are nourished as they feed on Christ. This they do when they partake of the bread and wine, the Holy Spirit working in them. He so incorporates Himself with them that He and they become one since He dwells in their hearts. The act brings to them life and immortality, just as God has given these things to His Son's flesh Knox puts it thus:- "In the Sacrament we receive Jesus Christ, spirituallie" (Works III. 75) and Calvin writes thus:-"That sacred communion of flesh and blood by which Christ transfuses His life into us just as if it penetrated our bones and marrow. He certifies and seals in the supper and that . . . by there exporting an efficacy of the Spirit". (Inst. IV. XVII. 10) Again, "It is enough for us that Christ out of the substance of His flesh, breathes life into our souls, nay, diffuses His own life into us, though the real flesh of Christ does not enter us". (Inst. IV. XVII. 32)

To worthy communicants, the Communion is not an earthly banquet but a heavenly feast. In it, Christ is the "lyvelie bread" and His presence being spiritual, it is all the more real on that account. ~~If~~ Christ were present in bodily form, then would the sacrament be merely a case of the physical in contact with the physical, and this would not lead to good results. And so Knox's words express a great truth. "It is not His presence in the bread that can save us, but His presence in our hearts through faith in His blude". (Work III. 74)

(2) The Confession speaks of "The far distance of place which is betwix His bodye now glorified in the heavin, and as now mortall in this earth; but explains that "the Holy Ghost, by trew faith caryes us above all thingis that ar earthlie", and affirms that "The bread which we break is the communioun of Christis body, and the cupp which we blisse is the communioun of/

of His bloode". Thus carried away from earth into heaven, "the Holy Ghost . . . makes us to feed upon the body and bloode of Christ Jesus". (Chapter XXI) This is distinctively Calvinistic; indeed the words of the Confession are Calvin's definition almost verbatim. "Though it seemes an incredible thing that the flesh of Christ, while at such a distance from us in respect of place, should be food to us, let us remember how far the secret virtue of the Holy Spirit surpasses all our conceptions, and how foolish it is to measure its immensity by our feeble capacity The Spirit truly unites things separated by space". (Inst. IV. XVII. 10).

The teaching of the Confession is that spiritually and by faith, the believer enjoys in the Sacrament the body and blood of Christ. He is in heaven, and by faith the worthy communicant rises to Him. His body is a glorified one, and from it a hidden power of life flows to the believer. (Oosterzee). says:- "He receives that body, not in, ^{but} with that bread, if only his heart is really in heaven". (Christian Dogmatics, p.766).

Admittedly there is an element of mystery in this, and it is not easily explained. The late Dr. Norman Macleod of Inverness put the teaching in the following sentences:-

"God hath given His Son, our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that Holy Sacrament, How we receive and feed upon Christ must ever be one of those things which we may not fully understand here. This only we know, that when we come in faith to this sacred feast, Christ Himself is present in the fulness of His grace, that the pardon of sin is confirmed to us and a rich spiritual provision offered, and actually conveyed to every believing recipient of the symbols of His broken body and shed blood". (Church Ministry and Sacraments, p. 103.)

(3) The Confession is careful to point out "that we make one distinction betwix Christ Jesus, in the naturall substance (old copies read 'in the eternall substance') and betwix/

betwix the elements in the sacramentall signes".

The symbol and the substance are here distinguished. Calvin makes the same distinction. "In the mystery of the Supper, by the symbols of bread and wine, Christ, His body and His blood, are truly exhibited to us.....From the exhibition of the symbol the thing itself is exhibited". (Inst. IV. XVII. II.

The elements symbolise that Christ Jesus gave His body and shed His Blood as a sacrifice for the sin of the world. As the believer partakes of these, his faith is sealed and spiritual nourishment comes to his Soul.

(4) Characteristically the Confession says:- "We will neather wirschip the signes in place of that which is signified by thame: neather yet do we dispyse and interprete thame as unprofitable and vane". (Chapter XXI) The framers of the Confession look away past the things with which they are in contact and fix their thoughts reverently on what those signify - a deep spiritual truth far reaching in its consequences - the grace and the love of Christ in the sacrifice He made. Nor do they think of these as profitless and vain, but on the contrary as of real value. And so neither worshipping nor despising the elements the framers assert:- "We do use thame with all reverence, examyning ourselfis diligentlie befoir that so we do, becaus we ar assured as St. Paul says 'that sick as eat of that breed, and drynk of that cupp, unworthelie, ar guyltie (1. co.) of the body and bloode of the Lord Jesus' ".

(5) It affirms that the benefit of the "mistical actionum" is not lost although at the time of communicating the full blessing is not consciously received by the communicant. The affirmation is made in the terms: "The faithfull oppressed by negligence and manlie infirmitie, doeth not proffeitt so mekill/

mekill as thei wold att the verray instant actioun of the Supper, yit shall it after bring furth frute, or livelie seid sawin in good ground; for the Holy Spreit which can never be devided frome the ryght institutioun of the Lord Jesus, will not frustrat the faythfull of the frute of that misticall actioun. (Chapter XXI)

The blessing may not come at the moment, but patience should be exercised. The Holy Spirit will operate in due season and bring to fruition what was hoped for,- fruit from the good seed there planted in the heart. As is done throughout the Confession, so here, prominence is given to the work of the Holy Spirit.

(6) The Confession emphatically rejects the teaching of Zwingli on the Sacraments. He taught that the Lord's Supper is a bare commemoration of the death of Christ and that the bread and wine are only memorials reminding us of His body and blood. The Confession deals with this teaching in these words:- "We utterlie dampne the vanitie of those that affirme Sacramentis to be nothing else but naked and bair signes" (Ch. XXI)

Being opposed to this teaching the framers felt so keenly when it was alleged that they believed the teaching, that they used forceful language in expressing their position. "Who-soever sclandereth us, as that we affirmed or belöved sacramentis to be onlie naiked and bair signes, do injurie unto us, and speak against a manifest treuth" (Ibid)

It is believed that Zwingli latterly altered his position, and came to see more in the Sacrament of the Lord's Supper than a simple commemoration of the Saviour's death. Professor H.M.B.Reid writes, "It is now known that Zwingli by no means confined the meaning of the Lord's Supper to a bare commemoration/

commemoration, but believed also in a spiritual Presence".

(Text Book of Dogmatics. p. 251)

(7) The Confession is quite as emphatic in its rejection of the Church of Rome's doctrine of transubstantiation. When it says, "In the Supper, rychtlie used, Christ Jesus is so joynd with us, that He becomes the verray nurishment and foode of our saullis", it immediately adds, "Not that we imagine any transsubstantiation of bread into Christis naturall body, and of wyne in His naturall bloode, (as the Papistis have perniciouslie taught and dampnablie beleved)". (Chapter XXI)

There is an irreconcilable difference between the teaching of the Confession and that of the Romish Church. The former teaches that Christ's presence in the Sacrament is spiritual whereas the latter teaches that it is bodily.

The Confession is essentially Calvinistic in its rejection of the doctrine of the Church of Rome. Calvin writes:- "The advocates of transubstantiation insist that by the pronoun this, (Hoc est corpus meum) is denoted the appearance of bread", and he adds, "What Christ takes into His hands and gives to His disciples He declares to be His body, but He had taken bread, and therefore, who sees not that what is given is still bread? Hence nothing can be more absurd than to transfer what is affirmed of bread to the species of bread". (Inst. IV. XVII. 20)

The teaching of the Church of Rome was expressed by the Council of Trent Chapter IV:- "And because that Christ, our Redeemer declared that which He offered under the species of bread to be truly His own body, therefore has it ever been a firm belief in the Church of God and this holy Synod doth now declare it anew, that by the consecration of the bread and wine, a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of His blood; which conversion/

conversion is, by the Holy Catholic Church, suitably and properly called transubstantiation". (Creeds of the Greek and the Latin Churches. Schaff p. 130)

This doctrine of the Sacrament of the Lord's Supper, the Confession repudiates.

The Confession is strongly opposed to the doctrine of the Mass.

(1) "What the preaste does at his altare we neid not to rehearse". (Chapter XXII) The Church of Rome teaches that an oblation is made on the altar, but Scripture does not sanction the introduction of such a thing as an altar. By its introduction the Cross of Christ is ~~interfered~~ with, if not overthrown.

(2) "To what end, and in what opinioun the preastis say thair masses, lett the wordis of the same, thair awaⁱⁿ doctouris and writtings witness, to witt that thei, as mediatouris betwix Christ and His Kirk, do offerr unto God the Father ane sacrifice propitiatorie for the synnes of the quick and the dead. Which doctrine, as blasphemous to Christ Jesus, and macking derogatioun to the sufficiencie of His onlie sacrifice, ones offered for purgatioun of all those that shal be sanctified, we atterlie abhorr, detest, and renounce". (Chapter XXII)

The statement of the Confession is corroborated by the Council of Trent. Its words are, "Forasmuch as this divine sacrifice, which is celebrated in the Mass, that same Christ is contained and immolated in an unbloody manner who once offered Himself in a bloody manner on the altar of the Cross, the holy Synod teaches, that this sacrifice is truly propitiatory, and that by means thereof this is effected, that we obtain mercy and find grace in seasonable aid, if we draw nigh unto God, contrite and penitent with a sincere heart and upright faith, with fear and reverence. For the Lord appears by the oblation thereof, and granting/

granting the grace of penitence, forgives even heinous crimes and sins, not only for the sins, punishments, satisfactions and other necessities of the faithful who are living, but also for those who are departed in Christ, and who are not as yet fully purified is it rightly offered". (Schaff's Creed of the Greek and the Latin Churches. p. 179)

(a) The claim is made that priests are mediators between Christ and His Church. In, for example, Chapters VIII and XI, the Confession speaks of Christ as the "onlie Mediatour". And so it disagrees with the teaching of the Church of Rome.

(b) As mediators they "offerr unto God the Father ane sacrifice propitiatorie for the synnes of the quick and the dead". A person may be absent from Mass and yet the benefits accruing from it are communicated to him. It is not so with respect to the Lord's Supper. Bodily presence there does not imply that the benefits which it is capable of imparting are received. But in order to receive these benefits a person must be present and communicate. Similarly, if the Mass can yield a benefit, the presence of the person or persons for whom it is celebrated, ought surely to be required.

The Church of Rome goes further, for the propitiatory sacrifice in the Mass is even for the dead. "Mass . . . for those who are not as yet fully purified is it rightly offered". (Council of Trent.) Masses procure their speedy release from purgatory. Those for whom masses are not said after death endure pain and torture for a period of unknown duration.

(c) This doctrine of the Mass, the Confession characterises as "blasphemous to Christ Jesus, and making derogation to the sufficiency of His onlie sacrifice, ones offered for purgation of all those that shall be sanctified".

The sacrifice on the Cross was a bloody one, but in the sacrifice celebrated in the Mass "Christ is contained and immolated/

immolated in an unbloody manner". The expiatory sacrifice in the Mass is constantly recurring. When the sacrifice is made, the priest asks that the sins of those present and some absent - they may even be dead - should be forgiven. Believing that a real and acceptable sacrifice has been made, the priest assumes the right to assure sinners that their sins are pardoned.

This implies that Christ's sacrifice was imperfect in that all sin was not atoned for by His death and that the shortage is made good by the value which attaches to the Mass. Thus the Mass is raised to the dignity of being an additional offering in expiation for sin.

This teaching has no scriptural warrant and is indeed contrary to Scripture. "Once in the end of the world hath ^{the} Christ appeared to put away sin by sacrifice of Himself".
 (Hebrews IX. 26) His sacrifice was complete and God accepted it as an accomplishment of the salvation of the whole world, it being an atonement for all sin. No further sacrifice therefore remains to be made, as indeed no such sacrifice can be made. The Mass does not do honour to Christ and promote His glory, but, as the Confession puts it, is "blasphemous to Christ Jesus and making derogation to the sufficiency of His only sacrifice", It takes to itself what belongs exclusively to Him and so speaks falsely of Him.

This is the doctrine of which the Confession says, "We utterly abhor, detest, and renounce".

CHAPTER XI.

The teaching of the Confession on the Civile Magistrat is clearly defined and is quite distinctive.

(1) It is said that the Confession was privately submitted to the Lords of Parliament and that they appointed the Laird of Lethington and Wynram to revise it. In carrying out their commission, it is alleged that they altered some harsh expressions in it and indeed advised the rejection of at least part of a chapter bearing the title "of the obedience and disobedience due from subjects to magistrates". The authority for this is claimed to be contained in what Randolph wrote to Sir W. Cecil. It runs as follows: "Thought theie coulde not reprove the doctrine, yet dyd theie mitigate the austeritie of maynie words and sentences which sounded to procede reather of some evil conceived opinion, than of anie sounde judgement. The autor of thys worke had also put in this treatie a tytyle or chapitar of the obediens or dysobediens that subjects owe unto ther magistrates. It contayned lyttle les matter in fewe wordes than hathe bene otherwyse written more at large. The surveyors of thys worke thought it to be an unfit matter to be intreated at thys tyme, and so gave their advice to leave it oute". (Works VI. p.p.120. 121.). In a footnote Laing says, "This advice was not followed, the Chapter of the Civil Magistrate being still retained". The Confession deals so fully with the subject that there is no need for another Chapter, and as Professor Mitchell says, "It is difficult to see how place could ever have been sought for an additional Chapter on the same subject. (The Scottish Reformation p. 101).

Possibly there were expressions in the original draft of the Confession to which exception was taken and these were excised. The consensus of opinion seems to be that the Chapter

on/

on the Civil Magistrate appears as it was at first drafted. Lethington was a statesman and the first part of the Chapter which treats of the Authority of Kings etc. and whence that authority comes, bears the impress of his hand. At the very least this may be said the statement is such as he would readily and heartily endorse.

Wynram who had a share in sending some martyrs to the stake, as for example, George Wishart, was probably largely responsible for the form the second part, which deals with the power of the Civil Magistrate in relation to religion, assumed. It was this doctrine as herein expressed which, when brought into operation, led to the persecution of the Reformers by the Romish Church : and it is now taught by the reformers and is to be brought into operation in the persecution of their enemies in that church. The Reformers are in this matter not quite consistent.. They stoutly objected to the practical operation of the doctrine towards themselves, but they were prepared to apply it when it suited them to those who were their enemies. In this way they would retaliate. Although this was the custom of the times and was universally endorsed it is very questionable if it was right.

(2) The first part of Ch. XXIV is as follows, "be confesse and acknowlege thimpyss~~ss~~etc.... to be distincted and ordaned by God....for manifestation of His awin glorie, and for the singulare proffei^t and commodite of mankynd. So that whosoever goes about to taek away or to confound the haill state of civile policies, now long established, we affirme the same men not onlie to be ennemyes to mankynd, but also wickedlie to feght against Godi's expressed will". The words are an expression and inculcation of loyalty and patriotism. The men who penned the words were not revolutionists hating and seeking to frustrate those whose duty/

duty lies in enforcing and maintaining authority. They were prepared to support and aid rulers who ruled on constitutional lines. They branded as enemies of mankind and fighters against God's will those who worked for the overthrow of constitutional government.

(3) True to its teaching the Confession goes on to say "Sic personis as are placed in authoritie are to be loved, honoured, feared, and holden in most reverent estimatioun". This is what these men did and they emphatically enjoined others to do the same. Knox and other ministers prayed regularly for magistrates.. They would not have done this had they been opposed to them. The word obey does not occur, but the words used almost imply obedience towards those in authority, and indeed will, if they are properly observed, end in obedience.

(4) The Confession is quite clear on the point that the civil magistrate's part is to promote and preserve the good and fight against and destroy the wicked. The growth of what is good gives stability to a state, whereas the growth of wickedness is a menace to it. The good then is to be conserved and the evil eradicated. This is brought out in these words. Those placed in authoritie... "are the lieuten-
nents of God...to whome by God is gevin the swaerd, to the praise and defence of good men, and to revenge and puniss all open malefactouris". This is a distinct echo of Knox's teaching, "The sworde is committed to the magistrate to the end that he shulde punishe vice and mainteine vertue.... To punishe vice I say... that whiche troubleth the tranquillitie and quiet estate of the common welth". (Works IV. 398).

In the other Reformed Confessions a serious attempt had been made and this with considerable success, to give expression to the interests of law and order without ascribing to/
to/

to civil rulers authority over Christ's Church. The French Confession deals with the question in these terms. "God has put the sword into the hands of magistrates to suppress crimes against the first as well as against the second table of the Commandments of God..... We hold, then, that we must obey their laws and statutes.... with a good and a free will.... provided that the sovereign empire of God remain intact".((Arts XXXIX. XL. Schaff's Creeds p. 382).

(5) The framers of the Confession were as ecclesiastics particularly interested in and concerned with religion. Consequently they are emphatic in their declaration of what they think is the duty of rulers in that connexion. Their teaching then is quite distinctive and differs from other Reformed Confessions as has already been said. The Confession states its teaching thus : "To Kingis etc.... we affirme that cheiflie and maist principallie the reformatioun (old printed copies have "conservatioun") and purgatioun of the Religious apperteances, so that not onlie thei are appointed for civile policey, but also for maintenance of the trew Religioun, and for suppressing of idolatrie and superstition whatsomever". This is in agreement with the Genevan Confession. "The defence of Christes Church apperteynith to the Christian magistrates, against all idolaters and heretikes". (Works IV. 173). Knox himself puts his position clearly as follows : "The swerde is committed to the magistrate.. to punishe ... such vices as openly impugne the glorie of God, as idolatrie, blasphemie, and manifest 'Revesie' ". (Works IV. 398).

As was to be expected Calvinsteaching runs on similar lines. The object of civil government is "that no idolatry, no blasphemy against the name of God, no calumnies against His truth, nor other offences to religion, break out and be disseminated among the people... I approve of civil government which is/

is directed to this end ~~by~~ to prevent the true religion, which is contained in the law of God, from being with impunity openly violated and polluted by blasphemy (Inst. IV XX. 3).

The date of the Belgic Confession was 1561 but it is of importance to note that its teaching and the teaching of the Confession agree. "Their (the magistrates) office is not only to have regard unto and watch for the welfare of the civil state, but also that they protect the sacred ministry, and thus may remove and prevent all idolatry and false worship" (Art. XXXVI. Schaff's Creeds 432). And it is equally important to note the teaching of the Westminster Confession of 1647 on the subject. "It is his (the Magistrate's) duty to take order ... that all blasphemies and heresies be suppressed all corruptions and abuses in worship and discipline prevented or reformed" (Ch. XXIII. III.).

(6) And so a distinctive characteristic of the Confession is; -There is no trace of teaching that the civil magistrate has nothing to do with religion. Indeed the affirmation is to the contrary effect. The magistrate's chief duty is, according to the Confession, the preservation and the reformation of religion and the purgation of idolatry and superstition.

The magistrate's duties embrace both civil and religious policy. The things for the conservation and promotion of which the Church exists are the same that the state should seek to maintain and perpetuate. The Church, like the State, glories in good civil government and works for the increase and preservation of true religion. Idolatry, superstition and blasphemy will find no place in a true living Church. These things are the negation of all for which the Church of Christ stands. It is the part of the civil magistrate to prevent the rising and existence of these within the Church.

(7) The application of the principle enunciated by the Confession/

Confession was easy in countries professedly Roman Catholic. The Church claimed to be infallible and so determined what was true and what false; and judging those who held heretical beliefs pointed them out to the civil power. The magistrate had only to deal with the heretics and see that judgement was executed. But in countries professedly Protestant the civil magistrate had a more difficult task assigned him in dealing with and suppressing error and those who adhered to it. In these countries the Church does not claim to be infallible. The teaching is that the mind of the Spirit is a revelation to men by the Spirit after careful and prayerful study of God's word. It is just here that a real difficulty arises. It was not easy for the civil magistrate to know exactly what was truth and what was error. The civil magistrate and the Church might differ as to what was truth and what error. The civil magistrate might deny the validity of the Church's proof and might assert that Scripture did not require him to do what the Church asked him to perform. Thus a deadlock would arise and the problem would be unsolved. Whether then is the Church or the State to decide!

The difficulty did not emerge in the Scottish Parliament of 1560. This Confession which was submitted to Parliament and adopted by it gave expression to the truths which were to be maintained and exposed the errors which were to be suppressed.

The civil power had no difficulty in knowing what was expected of it. The Church and the civil magistrate being at one, seeing eye to eye, no difficulty arose. The course to be pursued by the rulers was rendered easy. But it could not be expected that this would always be the case. A want in the Confession is here detected. It provides no umpire to whom an appeal might be made when a difference arose.

(8) The statement of the Confession that the duties of the magistrate embrace religious policy amounts to a call to Parliament/

Parliament to take in hand the work of reformation, and it implies a promise that the Reformers will loyally lend their aid in this work. Parliament at once responded and the reformers gave active support. Of this Professor MacEwan says, "To regard this appeal as the formal statement of an ecclesiastical theory or to deduce from it arguments about the relations between Church and State is almost comically unfair". (The Church in Scotland 2nd v. p. 157) The point may in all charity be left at that, the late Professor's opinion being of very great value.

(9) The demolition of the Old Church being the aim of the reformers, and the duty of the civil power being, according to the Confession "the suppressing of idolatrie and superstition whatsoever", the Confession proceeds to say, "that sick as resist the Supreme power (doing that thing which apperteanis to his charge) do resist Goddis ordinance, and thairfoir can not be guyltless". The implication here is that as long as the civil power acts according to the beliefs of the Confession, that power must not be resisted; but it may be resisted when that power acts contrary to its teaching, the claim being, that the Confession is right and the civil power wrong.

(10) Rulers being God's holy ordinance the Confession affirms that to deny them "aid, counsall and comforte" in the performance of their onerous duties, is equivalent to denying God "help, supporte, and counsell". This shows the high esteem in which the framers of the Confession held all rulers and the great dignity they attached to their offices.

(11) Although the Confession does not expressly and in so many words advise resistance should a government be bad and its orders wicked, this is to be noted, it does not condemn resistance when circumstances are such as men think it justified. Calvin puts the position succinctly and clearly, "We are subject to the men who rule over us, but subject only in the Lord. If they/

they command anything against Him let us not pay the least regard to it, nor be moved by all the dignity which they possess as magistrates - a dignity to which no injury is done, when it is subordinated to the special and truly supreme power of God". (Inst. IV. XX. 32)

This is certain, had they expressly dealt with the point they would have advised resistance to orders wicked and unlawful on the ground, as the Augsburg Confession phrases it: "Christians must necessarily obey their magistrates and laws, save only when they command any sin; for then they must rather obey God than man". (Art. XV)

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